

THE
CHRISTIAN
REMEMBRANCE.

JULY, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of the Right Rev. Thomas Fanshaw Middleton, D.D. late Lord Bishop of Calcutta. By the Rev. CHARLES WEBB LE BAS, M.A. Professor in the East India College, Hertfordshire, and late Fellow of Trinity College, Cambridge.* 2 vols. 8vo. Pp. xvi. 502; vii. 459. London: Rivingtons. 1831. Price 1*l.* 6*s.*

THESE volumes are peculiarly valuable, not so much as containing a faithful record of the life and labours of one of the most highly gifted Prelates whom England has produced, but as a full and authentic history of the foundation of the Protestant Christian Church in the Eastern world. The appointment of Bishop Middleton to the diocese of Calcutta was identified, not indeed with the planting of Christianity in the East, but with the introduction of that pure and reformed part of it, which we profess at home, and which we were bound, as Christians, to cultivate in our possessions abroad; and the title in which his heart delighted,—connected with the scheme and extent of his truly Apostolic ministry; his own personal exertions, and the plans which he devised for the guidance of his successors,—was that of the first Protestant Bishop of all India. Wide indeed was the field of his labours, and Herculean the task which he had to perform; and it may fairly be questioned, whether any other spirit than his own would have been able to overcome the difficulties which lay before him. His successors may have done much, and the vineyard may have flourished under their culture; but it was planted to their hands, and already promising a future harvest. We do not speak this invidiously, but advisedly; and we think that the details of the first Episcopate of Calcutta, as recorded in the narrative of Mr. Le Bas, will amply justify the assertion.

The materials for a work of that high national importance, to which a life of Bishop Middleton ought to aspire, could not have been intrusted to more efficient hands, than those of the author before us. As the documents themselves, which form the basis of Mr. Le Bas'

publication, are of the most unquestionable authenticity, and replete with the most interesting information; so they have been worked up into a narrative, remarkable alike for the perspicuity of its arrangement, the elegance of its diction, and the perfect acquaintance with the state of ecclesiastical affairs in the East, which it manifests throughout. Of these materials, the principal portion consist of a regular correspondence between the Bishop and the three constant and zealous abettors of his views at home, Archdeacon and Mr. Joshua Watson, and the Rev. H. H. Norris; from which, together with the information supplied by public bodies, and the invaluable communications of Archdeacon Barnes, and the Bishop's private and most intimate friend and relative, Mr. Ward, the industrious editor has completed one of the most important biographies which have ever been given to the world. There is one point, however, upon which we are disposed to look with surprise;—we mean the somewhat meagre and hurried sketch of Middleton's early days and education. From his boyhood he displayed all those energies of character which predicted the future greatness of the man; and there are some still alive to regret the scanty memorial which has been furnished of one, whom youthful promise taught them to admire and to esteem. A chapter might well have been dedicated to the period which Mr. Le Bas has included in a single page; and from the papers in our possession, we shall endeavour, so far as our confined limits will allow, to fill up the blank which he has left in the opening of his narrative.

Thomas Fanshaw Middleton was born on the 26th of January, 1769, at the village of Kedleston, in Derbyshire, of which his father, the Rev. Thomas Middleton, was Rector. His mother was Elizabeth, daughter of John Bott, Esq. of Burton-on-Trent. On the completion of his tenth year, till which period he had remained at home under the care and tuition of his father, a man of considerable learning, he was admitted, on the 21st of April, 1779, into Christ's Hospital. Even at that early age he was remarkable for that steady firmness of purpose, and that mild decisiveness of manner, which formed the prominent feature of his character in after life. In September, 1785, he was raised to the *Grecian's*, or head class; on which he was the youngest of four companions, two of whom, Mr. Coleridge, the poet, and the Rev. Dr. Richards, still survive. At this period the excellent institution, of which he was a member, had every reason to pride herself on the promise of her sons; and among the names which are then found on her records, several have since been honourably known to the world. It may not be uninteresting to lay before our readers one of the several exercises which were written by young Middleton during his continuance at school, some of which are still in existence. In point of real merit, perhaps, the one which we have

selected is inferior to others in our possession ; but there is something in the subject, independently of the ideal image of his future usefulness, which dictated the choice. From the signature to this piece the early autograph is taken, which accompanies our Portrait :—

LITERULAS ME NON STULTI DOCUERE PARENTES.

Thrice happy he ! in childhood taught
To hear Ins'truction's voice !
Parental tenderness in vain had sought,
Exhausting all its stores, a gift more choice.
In vain shall Fortune, fickle power,
Pour down her blessings on the natal hour,
Or to the precipice of vulgar praise
Her minion high up-raise ;
Fair Science only shall the breast inflame
With gen'rous ardour and a thirst of fame ;
Shall aid each heaven-born impulse, and procure
Delights that never cloy, delights unmix'd and pure.

When Reason yet is immature,
Her aid Instruction lends ;
She bids to fly, if vicious dreams allure,
If deeds of praise appear, each deed commends.
And while her precepts thus imprint
Sink deep within, and rule the infant breast ;
While ripening fruits parental wonder move,
And Time conspires with love ;
To noblest deeds a tender offspring form'd,
With early love of truth and virtue warm'd,
Transport the parents' soul ; their thirst for praise,
Sure mark of rising worth, each anxious care repays.

Say, why Confusion fled amain,
When Heaven's great work began ;
If still the chaos of the mind shall reign,
And wrap in thickest gloom the inmost man ?
His barren, rude, untutor'd mind,
To narrow views of vulgar joys confin'd,
Sinks down by slow degrees, and fix'd to earth
Forgets its nobler birth.
Or should the soul yet hope to burst its sway,
And late emerge into the realms of day,
Still clouds of darkness veil the aching sight,
And life's protracted span is one long dreary night.

Yet ill the mind, with joy elate
Shall paint ideal woes ;
Declare, my soul, thy happier envied state,
And speak the source from whence each blessing flows.
Within this cloistered calm retreat,
Where sacred science loves to fix her seat,
How do my moments tranquil wing their flight,
In elegant delight !
Here now I smile o'er Terence' comic page,
Or hold high converse with th' Athenian sage ;
Now listen to the buskin'd hero's strain,
With tender Ovid love, or weep o'er Hector slain.

And while in learning's paths I tread,
 Be virtue still my guide !
 May each great lesson in my life be read !
 May human welfare be my utmost pride !
 And if my labours ought suffice
 To check the torrent of impetuous vice,
 Or drooping merit from despair to raise,
 Be yours the praise !
 You, who first form'd my tender untaught mind,
 Who first to gen'rous views my soul refin'd :—
 Bounty and wisdom unremitting strove,
 And both in you combined to crown a parent's love.

T. F. MIDDLETON, 1787.

The sentiments of attachment and gratitude, so feelingly expressed in the above lines, were cherished with increasing ardour till the day of his death; and the friendships which he had formed at school were no less strong and permanent. With many of the companions of his early days he lived on terms of the greatest intimacy, and it was one of his chief delights to revert, in conversation, to the venerable abode of their infancy. He would frequently express a wish, as soon as his circumstances would permit, to give a more substantial proof of his sense of those benefits which he had there so liberally received; and in the correspondence which he kept up, after leaving England, with one who had been his companion both at school and college, he repeats the wish on almost every occasion. In a letter, dated Bombay, July 16, 1816, he writes:—"You know that I have a great desire to become a Governor of Christ's Hospital; it would, indeed, be no more than the payment of a debt, and I shall think of it when I am a little more at my ease: for though my income *sounds* very well, it is by no means adequate to the demands upon it, in the way of charitable subscriptions and contributions. It was not considered that I was to be not merely Bishop of Calcutta, but of every place in India, where the British have any footing. However, I hope that if I live two or three years longer, I may afford to indulge myself in an expense which would yield me the highest gratification."—Again, from Calcutta, April 11, 1818:—"I shall not lose sight, if my life be spared, of a governorship of Christ's Hospital; but at present I must wait, though reluctantly. My income, large as it may seem in England, goes here but a little way: rupees are nominally half-crowns, but they pass for little more than shillings; and as to contributions, what in England would be thought liberal, would here be contemptible. I have lately seen a quarto volume on the Public Schools, including Christ's Hospital; I wish the account of it had been better; there is an interesting extract from C. Lambe, but a great deal more might be said on such a subject. Pray request Messrs. Rivington to pack up in their next parcel for me Scholefield's Sermon before the Governors."—At length he writes to another friend:—"It would be un-

natural in me not to have a warm interest in that institution; the source, perhaps, of greater good upon the whole, than any other school in England. I have sent the requisite donation to entitle me to become a Governor: and I bless God that I have been enabled to do somewhat towards the repayment of so vast a debt."—The donation was not received till late in the year 1821; and the necessary papers for the presentation of a boy, to which he was entitled at the Easter immediately following his election, did not arrive in India till some months after his death. Such, however, was the good feeling on the part of the committee, and their respect for the deceased, that Mrs. Middleton was allowed to fill up the presentation in favour of the child of a widowed Indian friend. An extract from a letter to Mr. Ward, enclosing a bill for 400*l.* is given by Mr. Le Bas, together with the official communication to the treasurer, in a note at page 304 of the second volume. We shall anticipate their chronological order by inserting them here:—

I have to request that you will take an early opportunity of waiting upon the treasurer of Christ's Hospital with the enclosed, being the amount of my donation to the noblest institution in the world! and an imperfect acknowledgment of what I owe to it, as the instrument of a merciful Providence. The following is the letter in which he announced his donation to the treasurer:—

TO THE WORSHIPFUL THE TREASURER OF CHRIST'S HOSPITAL, LONDON.

Colombo, May 12, 1821.

SIR,—Without having the honour of being personally known to you, I take leave to address you as the treasurer of Christ's Hospital. My object is to make what I feel to be a very inadequate acknowledgment of the gratitude which I owe, and of the affection which I bear, to that royal foundation. I cannot be insensible that I am indebted, under Providence, for the station which I fill, and for any means which it may afford me of doing good, to the early protection and sound instruction which I received within the walls of that house; and my prayer will ever be, that the Almighty may raise up to it patrons and benefactors through all succeeding time. I remit, by this conveyance, to my friend, S. S. Ward, Esq. of the accountant-general's office, Chancery-lane, a bill for four hundred pounds (400*l.*) sterling, with instructions to pay the amount to your order. Invoking the Divine blessing on yourself, and on all who maintain and advance the interests of the institution,

I have the honour, Sir, to be, with great respect,
Your most obedient servant,

T. F. CALCUTTA.

In October, 1788, Mr. Middleton was removed, on an Exhibition from Christ's Hospital, to Pembroke College, Cambridge; where he also enjoyed one of the Moses' Scholarships, appropriated to scholars from that Foundation. At the University his habits were studious, though his pursuits were of a nature rather to form the future scholar and divine, than to obtain the passing honours of academical distinction. Such, however, was his proficiency in mathematics, that at the examination for his B. A. degree in January, 1792, he stood fourth among the Senior Optimes. His companions in College were chiefly literary; and it should seem, from a paper in "The Country Spectator," a weekly

periodical of which he commenced the editorship shortly after his departure from Cambridge, that he was wont to look back, "with a pleasing fond regret," to the hours which he had spent in their society. In March, of the same year, 1792, he was ordained to the curacy of Gainsborough; which he resigned in 1794, in order to undertake the education of the children of Dr. John Pretyma, Archdeacon of Lincoln, who had been induced to seek his valuable aid by the interest with which he had read a paper in "*The Country Spectator*." His removal to Norwich, where Dr. Pretyma principally resided as a prebendary, was the means of his introduction to the literary society of that place; and afforded him an opportunity of displaying to advantage those talents and acquirements which had hitherto been less duly appreciated.

The sermon of Professor Scholefield, which the Bishop requested to be forwarded to him in India, was that which is annually preached on St. Matthew's-day, before the governors of the several Royal Hospitals, in commemoration of the foundation of those excellent institutions. It is always preached by one of the scholars of Christ's Hospital, and is not unfrequently the first-fruits of his work in the Christian ministry. Mr. Middleton took his part in this interesting solemnity in the year 1795; and taking his text from Luke i. 66. he set forth in a most beautiful and affecting discourse the happy prospects of the children brought up under the same fostering care which he had himself experienced, and concluded with a fervent prayer for the permanent and increasing usefulness of a seminary which had been productive, under Providence, of such beneficial results. A copy of this Sermon is in our own possession; but we are restrained by a respect for the last solemn injunction in the Bishop's will, to extract a portion of it for the benefit of our readers.

His presentation, in 1795, to the rectory of Tansor, in Northamptonshire, by the father of his pupils, placed him in a condition to realize his hopes of domestic happiness; in 1797 he married Elizabeth, daughter of John Maddison, Esq. of Alvington, in the county of Lincoln. An attachment had long subsisted between them; and he found in her a companion fully qualified not only to promote the comforts of his home, but to assist him in the prosecution of his clerical duties, and his literary pursuits. She was his constant amanuensis in transcribing his MSS. for the press; the readiness with which she performed the task immeasurably enhancing the value of the assistance. As the care of his pupils was incompatible with residence upon his living of Tansor, he undertook the cure, in 1799, of St. Peter, Manscroft, in the city of Norwich; in which his eloquence as a preacher, and his steady and punctual discharge of the parochial duties, tended in no small degree to advance his growing reputation. In 1802 he

was instituted to the consolidated rectories of Little and Castle Bytham, to which he had been presented by his former patron, and which he held, with Tansor, by dispensation. About this time his attention was directed to the controversy respecting the use of the Greek article by the writers of the New Testament, and his leisure hours were accordingly devoted to the investigation of the subject. The result of his studies was the celebrated treatise on "The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament." It is well known that Porson spoke of this work in terms of the highest commendation, and the opinion of the present Greek professor in the University of Cambridge (himself, by the way, a scholar of Christ's Hospital,) is recorded in his preface to the second edition. We do not hesitate to pronounce it the most perfect piece of criticism ever produced; and the little that could be added to it, either by himself or his editors, is an ample proof of the fact. In speaking of this work, it would be injustice to omit the mention of the part which Mrs. Middleton took in preparing it for the press. She transcribed it throughout; and her affectionate assiduity in performing the task is recorded in the following inscription on the blank leaf of the copy which he presented to her:—

TO ELIZABETH,
his most amiable and beloved wife,
who, with unwearied assiduity,
correctly and elegantly
transcribed the whole of this Work
for the Press,
this copy was presented
by the Author,
on the 26th of January, 1808,
on which day
he completed his thirty-ninth year.
That the remembrance of conjugal affection
so honourable, so exemplary,
may not prematurely perish,
the possessor of this volume
in future times
is conjured,
by the reverence due to the dead,
to spare,
to preserve, this memorial.

T. F. M.

Before the completion of this work the younger of his pupils, a youth of great promise, and of the most amiable disposition, died; an event which he deploras in the dedication to Dr. Pretzman in terms of feeling regret: "It is a pleasing evidence," writes Mr. Le Bas, "of the warmth of Mr. Middleton's affections, that there were some few common articles of furniture in his possession, of little intrinsic worth, and of less external elegance, which he would on no account part with, because they had formerly been used by his

favourite pupil. When he left Norwich, they were carefully packed up, and sent into Northamptonshire, and in all probability accompanied him to India." (Vol. I. p. 12.) This melancholy event, and the removal of his elder pupil to Cambridge, now left him without any impediment to residence on his benefice; and accordingly he determined, though his friends were still anxious to detain him at Norwich, to discharge what he considered a paramount obligation. He removed to Oundle in 1808, about two miles distant from his parish, where he remained till the spring following, when the necessary repairs at his rectorial house were completed. In the same year he took the degree of D.D. and preached the Commencement Sermon before the University. Early in 1809 he was collated to a prebendal stall in Lincoln Cathedral; and in June of the same year he was appointed to preach the sermon at the Diocesan visitation. His sermon, which was printed at the request of the Bishop and Clergy, was entitled, "Christ Divided," in conformity with the text, from 1 Cor. i. 13, and in reference to the unhappy divisions existing in the Church, which formed the subject of the discourse. He was shortly afterwards induced to act as a magistrate for the county of Northampton; but the office ill according with his professional habits, he relinquished it in about a twelvemonth. In 1811, having effected an exchange of the livings of Tansor and Bytham, for those of St. Pancras, and Puttenham in Hertfordshire, he took up his residence at the vicarage of St. Pancras, in Kentish Town; and, having been appointed Archdeacon of Huntingdon, in April, 1812, he delivered his primary Charge in the May following. A more extensive field of usefulness was now open before him; and he let slip no opportunity of exertion in the cause of religion. He became an active and zealous member of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel; and, being thus brought into constant communication with the most distinguished scholars and divines, his society was no less cultivated on their part, than theirs was a source of comfort and happiness to himself. His opinions were also regarded with deference and respect; and so great reliance was placed upon the correctness of his judgment and the soundness of his views, that he was requested to form one of the committee for the revision of the Family Bible, then publishing under the sanction of the Society for Promoting Christian Knowledge, by Drs. D'Oyly and Mant. His attention to the interest of the Society was unremitting; and in March, 1813, he was requested to deliver a charge to C. A. Jacobi, who had been appointed their missionary to the southern parts of India. About the same time, a new series of "The British Critic," appeared under his editorship; but his more important avocations would not admit of his attention to this employment, after the production of the first number.

Of all the cares which at this time pressed upon the attention of Dr. Middleton, the most fruitful source of anxiety was the deplorable condition of the parish of St. Pancras. The population under his care amounted to 50,000 souls; with no other place of worship than the ancient and small village church, and a chapel at Kentish Town, which, together, were wholly inadequate to the accommodation of even a small portion of his congregation. His exertions, however, were met by the chilling insinuation that his views were those of personal aggrandizement; and, though the necessity of a new church was pointed out by him in a most cogent and temperate address, which he circulated among the parishioners, the bill which he had introduced into Parliament for the purpose of procuring the necessary supplies, met with such decided opposition that it was thrown out on the second reading. The defeat, however, was only temporary; and it is gratifying to know that more favourable circumstances have enabled his successors to carry into effect those plans, in the realization of which the original mover had been so unhappily disappointed.

In 1813 the renewal of the East India Company's charter came under the consideration of Parliament; and the discussions to which the subject gave rise, involved, as on former occasions, the obligation under which this country lay to provide for the religious improvement of her colonial dependencies. On a similar occasion, in 1793, Dean Prideaux had urged, in pointed language, the necessity of making some arrangement for the maintenance of the national religion in the East; and it was now time that every exertion should be made to overcome the extraordinary opposition which the enemies to any measure of government, to that effect, were making. The energetic zeal of the Church Societies, aided by the powerful appeal of Mr. Wilberforce, from his place in the House of Commons, prevailed; and the Company were charged with salaries for a Bishop and three Archdeacons; Calcutta was erected into an Episcopal See; and at each of the presidencies an Archdeacon was appointed.

The salary assigned to the Bishop was fixed at 5,000*l.* a year, and that to each of his archdeacons at 2,000*l.*; appointments which, according to European estimation, may perhaps appear abundantly liberal; and which, in truth, would be so, if considered in the light of so much mere personal emolument. These sums, however, must, in all justice, be compared with the necessary expensive establishments required by the climate, and by the general mode of living which custom has established in the east, among persons of high rank and station; to which should be added the numerous and irresistible demands on the liberality of a dignified ecclesiastic, more especially in India, where all appearance of parsimony is sure to excite contempt. And when thus considered, the revenue of the bishop and his archdeacons must, assuredly, appear inadequate to the importance, and it may fairly be added, to the duties of their situations. It is well known that these allowances were inferior to the salaries of many of the Company's superior civil servants. The Bishop's income was less even than that of

a pious judge. It must further be remembered, that no provision whatever was made for the expense of an episcopal residence, although it was notorious that no house at all fit for that purpose, even unfurnished, could be obtained in Calcutta for a more moderate rent than 600*l.* or 700*l.* a year. And what was still more to be lamented, the heavy expense of his visitations to the various parts of his enormous diocese (so indispensable for the effective discharge of the episcopal office), seemed to have been altogether forgotten. Neither was any provision made for the charge of such occasional journeys as he, or his archdeacons, would find absolutely necessary for the superintendence of divine worship, or the maintenance of ecclesiastical discipline.—Vol. i. pp. 48, 49.

At the recommendation of Dr. Tomline, Bishop of Lincoln, the new Bishopric was offered to Dr. Middleton. As to the judgment displayed in the selection, but one opinion can be entertained;—the feelings of him, upon whom the choice had fallen, will be best collected from himself:—

You will easily imagine (he observes in a letter addressed to Archdeacon Bonney) that in accepting this office I have sustained a severe conflict of feelings. I *had* even declined it; but when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless, in comparison with the good of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows. But I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage.—Vol. i. p. 51.

The consecration of the new Bishop took place on the 8th of May, in the chapel of Lambeth Palace; the sermon was preached by Dr. Rennell, Dean of Winchester; but from prudential circumstances it was not published. On the 17th of May he received the valedictory address of the Society for Promoting Christian Knowledge from Bishop Law; on the 19th he was elected a Fellow of the Royal Society; and on the 8th of June he sailed from Portsmouth, on board the *Warren Hastings*, for Bengal. Acutely as he felt the parting with friends so endeared to him as those he left behind, the strong sense of duty which prompted his acceptance of the appointment supported him in the trial through which he was to pass. His time on the voyage was devoted to the prosecution of theological study, and to his improvement in Hebrew, and the acquirement of Persian; and the pangs which his separation from all he held most dear, were doubtlessly soothed by the aid of mental occupation. Having landed and preached at Madeira on his passage, he arrived at the mouth of the Ganges at the latter end of November, and on the 28th of that month landed at Calcutta. Here we must break off for the present; and we cannot conclude more appropriately than with the following concise rules, which he drew up during the voyage for his future guidance:—

Invoke divine aid—Preach frequently, and as “one having authority”—Promote schools, charities, literature, and good taste: nothing great can be

accomplished without policy—Persevere against discouragement—Keep your temper—Employ leisure in study, and always have some work in hand—Be punctual and methodical in business, and never procrastinate—Keep up a close connexion with friends at home—Attend to forms—Never be in a hurry—Preserve self-possession, and do not be talked out of conviction—Rise early, and be an economist of time—Maintain dignity without the appearance of pride : manner is something with every body, and every thing with some—Be guarded in discourse, attentive, and slow to speak—Never acquiesce in immoral or pernicious opinions—Beware of concessions and pledges—Be not forward to assign reasons to those who have no right to demand them—Be not subservient nor timid in manner, but manly and independent, firm and decided—Think nothing in conduct unimportant and indifferent—Be of no party—Be popular, if possible ; but, at any rate, be respected—Remonstrate against abuses, where there is any chance of correcting them—Advise and encourage youth—Rather set than follow example—Observe a grave economy in domestic affairs—Practise strict temperance—Remember what is expected in England—and lastly, remember the *final account*.”—Vol. i. pp. 60, 61.

ART. II.—*Sermons preached before the Honourable Society of Lincoln's Inn, from the year 1812 to the year 1819, by WILLIAM VAN MILDERT, D. D. Preacher of Lincoln's Inn, now Bishop of Durham.* Oxford : J. Parker. London : Rivingtons ; Hatchard ; and Cock. 1831. 2 vols. 8vo. Pp. 523, 523.

At a period when the lukewarmness of pretended friends, and the open assaults of declared enemies, threaten the very existence of the Established Church ; when every idle tale likely, even in a remote degree, to militate against the interests of religion, is sedulously raked up, and exposed to the malevolent gaze of infidels and deists ; and when members of the legislature, who are sworn to uphold “the Faith,” publicly avow, that the Episcopalian Jurisdiction is not required at this day, since Christianity is so well based on the rock of ages, and so universally received ;—when such are the “signs of the times,” it is the imperative duty of every one who has the interests of the Gospel and morality at heart, to stand forward, and oppose the strides of demoralization and irreligion, and to counteract, as far as practicable, the designs and intrigues of the enemies of truth and of mankind.

To effect this,—to prove that the pastoral staff has not been in vain entrusted to their hands,—to convince the world that in undertaking the sacred office of the ministry, other than worldly considerations have actuated their hearts, many of our most distinguished prelates have been instant “in season and out of season” in the faithful and conscientious discharge of their functions, and have given to the world monuments of piety and learning, rivalling the productions of Barrow and Tillotson, and those other “giants of their day,” to which the Church of Christ is so deeply indebted. It would be no difficult task to convince even the most prejudiced, that as a body the world never witnessed a more efficient set of men than the bench of

Bishops of our Established Church. Amongst them may be seen piety the most exalted, united to learning the most profound; zeal, tempered by prudence; and love of God, the first and greatest commandment, joined to love of our neighbour, which our Saviour himself pronounced to be the second, and at the same time declared that there was none other greater than these.

Generally prevalent as are these admirable qualities amongst our prelates, in no one perhaps are they more distinguished than in the highly-gifted individual whose sermons have elicited these remarks. The writings of Bishop Van Mildert may indeed be recommended to students as a text-book of divinity. The perspicuity of his style, the exact propriety of his words, and the sound orthodoxy of his doctrine, cannot fail to command the respect and rivet the attention of the reader; and when to this it is added that his Lordship's character is in full accordance with his sacred office, that his discourses are but the echo of his heart, if we may so express ourselves, the effect produced by a perusal of his works cannot but be most beneficial—beneficial to the reader individually, from the marrow of divinity contained therein—beneficial to the universal Church, from the force of argument and conclusive reasoning, by which the doctrines of the Gospel and our profession of Faith, are expounded and maintained.

The volumes before us contain five and twenty sermons each; from each of which, if our limits permitted, we might enrich our pages with most important instruction. The first discourse, upon Pilate's celebrated question to our Saviour, "What is truth?" is handled in a masterly style: and we seriously recommend both to our brethren who *preach* the Word, and their congregations who *hear* it, the following admonitory extract:—

The question, "What is truth?" is that which every *minister* of Christ's Church is more especially bound to consider, and, according to the ability that God hath given him, to propound the answer to it, for the edification of his hearers. Our Church, moreover, hath given ample security to her members, that this answer shall not be left to the precarious judgment of those who are appointed to the ministry. Her Liturgy and Articles are intended to be a standard of Scripture doctrine; a test, to try the soundness of our preaching, and its correspondence with Holy Writ. These, while they give security that the Word of God shall not be "deceitfully handled," serve also as guides to ourselves in the discharge of this part of our duty. They suggest the most important topics of discourse; they assist in framing clear and consistent expositions of Scripture; and they connect a reverence for those sacred oracles with an affectionate attachment to our Church. From this model of doctrine and discipline, he who has formed correct notions of the evangelical office, will never intentionally depart. His aim will be, to "preach the truth as it is in Jesus;" and to maintain and enforce it in unison with the pattern these rituals set before him; not wandering, on the one hand, into enthusiastic or mystical extravagancies, nor, on the other, degenerating into cold, metaphysical disquisitions; but "reasoning out of the Scriptures;" inculcating faith as the basis of practice,

and practice as the evidence of faith; endeavouring, throughout, both to convince the judgment and to gain the heart.

To the *hearers* of the word, also, these are subjects of equally momentous consideration. To know Him who is "the way, the truth, and the life," is the sum and substance of Christian *faith*; to be like unto Him who left us an "ensample that we should follow his steps," is the perfection of Christian *practice*. In this Christian country (blessed be God!) the lay-members of our Church have full opportunity of "*knowing* these things;" and "happy are they if they *do* them." In every part of this kingdom, "high and low, rich and poor, one with another," have the gospel preached to them. It is preached to them in the *Scriptures*; it is preached to them in all the forms and offices of our incomparable *Liturgy*; and, we will venture yet further to say, it is preached to them in the *discourses* of the great mass of our parochial Clergy. Countless multitudes have gone before us, we trust, in this "straight path" to heaven; and what should hinder those who follow in the same path from obtaining the same blessed recompense?—Pp. 16—18.

Of the seven following sermons, two contain an inquiry how far the success of religion is a proof that it comes from God. These are followed by cautions respecting subjects of theological discussion, continued through three Sundays; after which, man's primeval, his fallen, and his regenerated state, are severally brought under notice, and the scripture doctrine on these points explained with most convincing clearness. The opinions of those who deny that the transgression of Adam in any way affected his posterity, either with respect to the penalty incurred by it, or the depravation of their nature,—as well as the assertions of another class of reasoners, that the personal guilt of Adam has so entirely infected his posterity, that they are destitute of any perception of good, and incapable of willing any thing but evil,—are refuted, and the true doctrine stated at large. On the subject of man's *redeemed* or *regenerated* state, in which he is so far rectified and restored as to have new hopes and privileges of being reinstated in the Divine favour, the ninth sermon is at once profound and luminous. The word REGENERATION, we are told, occurs but twice in the New Testament, and once only in reference to this subject;* but the meaning is in both instances clear and intelligible, and intended to place in a distinct light the contrast between the Christian, and a person who has no title to the hopes and privileges of the Gospel. So opposite are the characters of these parties, that our Saviour calls one "the children of this world," and the other "the children of light:" one being "born of the flesh," and the other "of the Spirit." The benefits of this latter birth, or *regeneration*, are, that by it man is restored to that filial relation to his Creator, and that assurance of a blissful inheritance, which were forfeited at the fall. Closely and intimately connected with the above great change in the position of man, is *Justification*. The doctrine of Justification by Faith was maintained in all its purity by Christians

* Titus iii. 5.

in the earliest ages of the Church; for Clement of Rome, after speaking of the Jews, says, "And we also, being called by the same will in Christ Jesus, are not *justified* by ourselves, neither by our own wisdom, or knowledge, or piety, or by works which we have done in the holiness of our hearts, but by that *faith* by which God Almighty has *justified* all men from the beginning."* The comment of Bishop Van Mildert upon this term, which, as his Lordship observes, when applied to the Christian Covenant, evidently denotes nothing more than remitting the sentence of condemnation, so strictly coincides with our views, and the doctrines laid down in the Articles and Homilies of the Church, that we cannot, we are sure, do more acceptable service to our readers than by laying it before them.

It cannot imply a declaration of the *innocence* of the party accused; for, in that sense, as the Psalmist declares, "can no man living be justified;" and St. Paul affirms, both of Jews and Gentiles, "that they are all under sin," and are "become guilty before God." Nevertheless, with reference to man's original state of righteousness on the one hand, and to his fallen state of guilt and unrighteousness on the other, the penalty of the latter is taken off, and the benefit of the former, upon certain conditions, restored. The *immortality* also which he had forfeited, is reassured to him, though not without submitting to that previous, but temporary dissolution, which was irrevocably confirmed by the sentence passed upon Adam, "Dust thou art, and unto dust shalt thou return." Thus, though "the wages of sin is death," yet "the gift of God is eternal life." Everlasting bliss, a state of full and perfect happiness, is promised as the ultimate consequence of this justification; although the penal sentence of the Almighty fails not to be executed, in that labour and sorrow which, more or less, in this present life, is the portion of all the sons of men.

This justification, however, is not absolute, but conditional. It is bestowed by the free grace, or mercy, of God, since of right no man could demand it; and it is bestowed for the sole merits of Him "who was delivered for our offences, and was raised again for our justification." Still it is *conditional*. It does not take effect without faith in the Redeemer, without repentance of sins past, without obedience for the future. And though it is said that by faith only we are justified, this is evidently to be understood either of faith in its most enlarged acceptation, as inclusive of repentance and obedience, or of faith as the instrument of embracing the offer of salvation; by the acceptance of which offer we become pledged to the fulfilment of whatever is required of us to render it effectual.—Pp. 192, 193.

This brings us to the third great privilege of man's redeemed state, *Sanctification*. In our few observations upon this, as we cannot extract the entire Sermon, we shall draw largely upon the Bishop's stores. The injury sustained by the fall could not be altogether repaired without this additional benefit. In vain would man be "born again" to new hopes, privileges, and expectations; in vain would he be assured of remission of sins, and an inheritance in life eternal, upon those conditions which the Gospel holds out; unless he were enabled to avail himself of these privileges. "The good that I would, I do not; the evil which I would not, that I do," would,

under such circumstances, be his inevitable and distressing exclamation. For this exigency of our nature, our merciful Father has provided. By the imparted grace of God, we are "strengthened with might in the inner man;" and that natural bias to evil, which is coeval with the curse, is counteracted by the imperceptible, though certain operation of the heavenly gift. "*Sanctification*," says the Bishop, "thus stands opposed to the corruption of our nature; as justification stands opposed to the condemnation incurred by transgression. The one cancels the guilt of sin; the other subdues or restrains the propensity to it. The dread of punishment is removed by justification; by sanctification the hope of reward is excited. Both are inseparable from a state of acceptance with God. Both imply that we have "put off the old man, with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him."—P. 197.

Can, we would here ask our readers, any thing be more consonant to the spirit of our Church, than the doctrine above maintained? Could language be found more terse, or arguments devised of greater weight and perspicuity, than those employed by this distinguished Prelate? No dreams of human perfectibility, incongruous with nature and with fact, disfigure his Sermons. The dark and mysterious theories of speculative religionists, injurious alike to Father, Son, and Holy Ghost, find no place in the scheme of man's salvation deduced from the Scriptures. The revelation vouchsafed by God is looked upon as amply sufficient to prove, that from the foundation of the world to the present hour, man has never ceased to be the object of his Creator's eternal regard; that the measure of favour, of compassion, and of succour, has always been apportioned to his circumstances and wants; nay, that even his liabilities to the penal consequences of any dereliction of duty, are intended to operate for his good. In a word, so clearly have the professed tenets of our Reformed Church upon the subjects of Regeneration, Justification, and Sanctification, been shewn to tally with Scripture, that, we anticipate, no sectarian will, for the future, dare to launch a missile against us, upon a point of doctrine which Unitarians and Socinians have not unfrequently declared to be untenable.

With equal force of language, and like success, the other subjects in the collection are handled. Our limits compel us, however, to give merely a catalogue *raisonnée* of their contents, and an earnest recommendation to the divinity student to

"Read them by day, and meditate by night."

He will therein find a luminous review of the Design, Fulfilment, and Cessation of the Jewish Law. Our Lord's character as a Teacher is set

forth; and as a pattern of innocence and of good works; on which may be built a rule of faith and practice. Christ our Righteousness succeeds. Then our Lord's Incarnation; his divinity proved from his own declarations; his title the "Son of man;" and his authority to judge the world;—are severally treated with characteristic vigour. The Intercession of Christ, and the coming of the Holy Ghost, give our author an excellent opportunity of refuting the predestinarian doctrine, which has of late years been gaining ground in some parts of this country; indeed, we entreat those individuals who brand our articles with the stigma of being Calvinistic, to bestow an attentive perusal upon the entire series collectively. In the twenty-second sermon the subject of Sanctification is resumed, and its progressive nature delineated; and the worship of the Holy Trinity, with the rewards and punishments of a future state, close the first volume.

In the Second Volume the following subjects are treated in the same plain, nervous, and convincing style as in the preceding. Cautions against being ashamed of Christianity.—John the Baptist.—Gradual accession of evidence to the truth of Christianity.—Our Lord's Temptation and Transfiguration.—The Gadarene Demoniacs. The Parables of the Labourers in the Vineyard,— of the Lost Sheep,— and of the Unjust Steward.—St. Paul's Conversion,—his Preaching at Athens,—and his application of the history of Jacob and Esau.—God's Moral Government of the World.—Corruption of Principle.—Seeking after God.—Love to God.—Faith, Hope, and Charity.—The Christian Yoke.—Christian use of Worldly Occupations.—Love of Pleasure.—Of Praise.—Christian Discretion. — Unity. — Example. —On the occasion of the Assassination of the Honourable Spencer Perceval.

In the Fifteenth Sermon, upon Psalm lxix. 33. "*Seek ye after God, and your soul shall live,*" we have a most admirable and faithful exposé of the fallacies, which have characterized the profession of faith of sectarians of all classes, from the first institution of Christianity to the present day; and the true doctrine of 'Seeking after God,' so long a source of contention, is, to our view, set at rest for ever. On this ground, this must be pronounced a most important discourse. The corrupt philosophy, which obtained in the earliest ages of the Church, taught that evil is necessarily inherent in matter, and that consequently all the pollutions and disorders to which the soul is subject, are attributable to the body. This led to many vain attempts to disunite the one from the other, and eventually to the rejection of some of the most important articles of the Christian Faith. Among the distinguished advocates of this heresy were the Gnostics; whose visionary theories of the perfectibility of man, and immediate inspiration from on high, are thickly scattered through the pages of

ecclesiastical history. Some of these affected marvellous attainments by their intellectual abstractions. Others engrafted on this stock the possession of extraordinary spiritual gifts, by which they conceived themselves exalted above their fellow-mortals in all the graces of piety and heavenly-mindedness. And not a few have been found so far mystified by enthusiasm, as to declare that, in their seeking after God, they have been favoured with direct communion with the Creator, and held secret and unutterable converse with the Almighty. To discuss the merits of these various fanatics, or even to enumerate the classes into which they have been divided, would be a voluminous task. One thing, however, is certain, whatever minor discrepancies may exist among them, the error, on which their creeds are based, is the same. "It is," observes Bishop Van Mildert, "the mistaken notion, that we must 'seek after God' in some other way than HE has directed us; and that we cannot have access to HIM, but by some extraordinary and preternatural means necessary to the attainment of christian perfection."

We agree with his Lordship in opinion, that errors of this nature may *sometimes* have been accompanied with the best intentions, but in the majority of instances we fear that the exterior of such sanctity has been assumed for the purposes of deception; for it is an incontrovertible fact, that the semblance of enthusiasm has too often been found to ensure success in unholy enterprises, and that under the cloak of religion, crimes of the most revolting nature have been perpetrated. Neither is the sixteenth century, which has not unhappily been styled the *age of persecution*, so remote, nor its history, as connected with the Reformation in England, and the Huguenots in France, so little read, as to require any illustration of this position. As a comment upon this fact, the Bishop says, "This renders it necessary that even the really pious and well-disposed should be careful how they adopt opinions bordering on such extravagancies; lest by giving encouragement to enthusiastic views of religion, however plausible and harmless in appearance, they should unwarily involve themselves or others in notions or practices, not reconcilable with that sober-mindedness, that well-regulated zeal and discipline, which characterizes a truly Christian life and conversation." Were we inclined to personalities, we should find no difficulty in making an application of this passage; as it is, we only express our ideas that it is good, and our hope, that it will not be thrown away upon those who may read and feel its truth.

The correct acceptation of the phrase, "seeking after God," occupies the remaining part of the Sermon. The searching of the Scriptures; prayer, both public and private; and a due attendance on the ordinances of religion, especially that highest act of Christian worship,

the sacrament of the Lord's Supper; are strongly enforced; and such practical rules of conduct laid down, as cannot but prove invaluable to the sincere "seeker after God." For his especial benefit, we shall conclude our notice of this discourse, with the peroration. In this most important part of a Sermon, the volume before us displays many instances of the talent and tact of a powerful and practised theologian, but in none more than the following:—

The practical application of the whole is this. Our spiritual life, the hope and consolation we have now within us, together with the assurance of more perfect and endless enjoyment hereafter, depends on our "seeking after God" in the way which he hath appointed, not in fanciful devices of our own. Our direct access to him is by meditation, by prayer, and by the sacraments. These are the instituted means of grace; these are the ordinary helps towards working out our salvation; and their efficacy, if diligently and faithfully applied, will, through the merits and mediation of Christ our Saviour, be certain and complete. But this effect can only be certified, either to ourselves or others, from their influence on our hearts and lives. "By their fruits ye shall know them."

Here is a plain general rule, by which all must be tried hereafter; and by which all may now prove themselves, whether their proficiency in godliness be such as to afford good ground of hope and confidence. Here, too, are ample reasons why we should "give all diligence to make our calling and election sure." Nor is any thing required towards the attainment of this end, for the neglect of which a reasonable excuse can be pleaded. That which God hath made the duty of every one, he hath made it also practicable for every one to perform. He is not the hard task-master, "reaping where he hath not sown, and gathering where he hath not strawed." It is only "the wicked and slothful servant" who will dare thus to "charge God foolishly." Our heavenly Father hath given to us all talents and opportunities sufficient for what he will require at our hands. And when he commands us to "seek after him, that our souls may live," he urges us by the strongest motive that can actuate the human heart. For "what shall it profit a man, if he gain the whole world, and lose his own soul?"—Vol. ii. pp. 322, 323.

There is one other discourse, which we do not select so much for its superiority, as its applicability to passing occurrences. Indeed, where all are so very excellent, it is difficult to choose. But the subject of Christian Unity is of such paramount importance, in these days, when infidelity and indifference, blasphemy and Unitarianism, stalk through the land, that the sentiments of such an authority as the Bishop of Durham cannot be too widely known, nor the precept, "endeavour to keep the unity of the Spirit in the bond of peace," too frequently inculcated.

Christians (it is remarked) in general, however widely scattered over the face of the earth, are called to the profession of the same faith, to a participation of the same privileges, to an acknowledgment of the same hope, to the use of the same means of grace. They are consequently one body. The same duties and obligations devolve upon all; the same terms of acceptance are open to all. The gospel is the charter declaratory of their rights and privileges, of which one tittle shall not pass away until all be fulfilled. Well, then, may we ask, How can the injunction in the text be made to consist with that endless diversity of opinions which has found its way into the Church of Christ, and the encouragement of which seems, by many, to be considered as essential to true Christian

liberty? If there be but one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, where is the dispensation to be found for cancelling this bond of unity, and setting up imaginary persuasions in its stead?—Vol. ii. pp. 467, 468.

And here we would be allowed to ask;—when we have endeavoured to act up to these principles of unity, what has been the result? Men who virtually “deny the Lord who bought them;” and others, who would rob our Saviour of his mediatorial rights, and clothe fictitious saints in the garment of his righteousness, accuse us of bigotry and intolerance. And why? because we refuse to receive as brethren in Christ those whose faith and hope admit of almost every contrariety of opinion; because we refuse to embrace and countenance those, who deny the operation, or even the existence of the Holy Ghost; because we hold no communion with men, who turn the holy Sacraments into acts of idolatrous superstitions, and the altars of God into popish mass-houses; because we refuse to admit into the great fold, those who scoff at the divinity of Christ, and scarcely pay him the reverence accorded by the followers of Mohammed; because, in a word, we cannot allow those persons, who make the law of God of none effect through their own idle fantasies, or who are driven about with every wind of doctrine, and halt between the church and the conventicle, to be sincere professors of the “truth as it is in Christ Jesus.”

Besides, how is it possible for catholic unity to consist amid such a chaos of creeds? How can the universal Church be distinguished by uniformity of faith and worship, of doctrine and discipline, when called upon to recognize every diversity of opinion, and to be amalgamated in one common mass with every device that human imagination can ingraft upon the word of God? We are disposed to view with a lenient eye, the errors of those who differ from us; but until we are convinced that the Established Church is founded on erroneous principles, and that her constitutions and canons, her Articles and Liturgy require amendment, we shall never so far turn traitors to our God and Saviour, as, for the sake of an outward appearance of unity, to sacrifice the corner-stone of our faith. What real Christian unity is, in what manner we are called upon by the Gospel to “endeavour to keep the unity of the Spirit in the bond of peace,” will be best learned from the passage with which we close this article; wherein our duty as disciples of the “great Shepherd and Bishop of our souls” is defined in the clearest and most impressive language,—in language indeed, that will not allow us to offend by inviting a contrast, or hazarding one word more in confirmation.

Doubtless it is the distinguishing mark of Christianity, that it opens the door of salvation to every one that is willing to enter; that it regards all mankind as children of one common Parent, who, though they have erred and strayed from his ways, may be restored to his paternal love and favour through the redemption

and intercession of an all-powerful Saviour. The benefits of this dispensation of grace and mercy are designed to be co-extensive with the penalties incurred by every son of Adam. We cannot, therefore, form conceptions too enlarged of the salvation here offered; nor can we render it too comprehensive as to the objects to whom it may be extended. It is no wonder, then, that every one who has imbibed the true Christian spirit should be willing to open wide the door of faith, and to welcome within it all who are desirous of admittance. Universal philanthropy, that captivating sound to modern ears, never can have a nobler field of action, than in carrying into effect the vast purpose for which this heavenly gift was imparted to mankind.

But while we are solicitous to enlarge to the utmost the boundaries of our Lord's kingdom, and "without respect of persons," would bid to the marriage feast as many as will come in; still must we remember that it is not in our power to alter the tenor of that covenant, by which all who obtain admission are necessarily bound. Over that we have no control. "As many as walk after that rule, peace be upon them, and upon the Israel of God." But no latitude being given for a departure from that rule, the privilege of Church-membership, however in other respects unlimited and universal, can only be effectual when exercised in conformity with the will of its heavenly Founder. The inference is obvious. Though we enlarge our views of Christianity to its utmost extent, though our charity be as expansive as the gospel itself, we cannot extend its benefits further than that sacred charter extends them. We cannot alter or modify that charter; we cannot dispense with any one of its conditions. We cannot commute faith for works, or works for faith. We cannot take upon us to say, that he who denies the divinity of the Redeemer, and he who acknowledges him as his Lord and his God, stand upon equal ground. We cannot, instead of one body, one spirit, one hope, one Lord, one faith, and one baptism, acknowledge many bodies of diverse kinds, many discordant spirits, many hopes growing out of dissimilar persuasions, many different objects of worship, many conflicting articles of faith, many baptisms or modes of admission into the Christian covenant. For this would be to annul the charter itself; and almost as well might we affirm that there are "gods many and lords many" of opposite wills and purposes, as that "one God and Father of all" should be the author of such contrariety and confusion.—Vol. ii. pp. 470—372.

Thus have we given a brief sketch of these most admirable discourses; and the pleasure and instruction we have derived from the perusal of them, compels us to add, that no Divine, old or young, should be without them. To the young Divine we especially recommend them, as being well calculated to give a sound direction to his theological acquirements, and his pious feelings. The volumes in our estimation want one thing only—a good index, so that reference to the various and important points in divinity, which are therein discussed, might be immediately made. With this exception, they have our sincere approval and recommendation; and we will add a hope, that they may, ere long, be succeeded by others of the same intrinsic excellence.

ART. III.—*Popular Lectures on the Prophecies relative to the Jewish Nation.* By the Rev. HUGH M'NEILE, M. A. Rector of Albury, Surrey, and Chaplain to His Grace the Archbishop of Dublin. London: Hatchard and Son. 1830. 8vo. Price 7s.

THE past history, the present condition, the future destiny of the Jewish nation, are themes of lively interest to the Christian, and have therefore deeply engaged the attention of divines. Whether we examine their origin, or trace their progress to national prosperity, or consider their present state of dispersion, we are compelled to recognise the finger of God, under whose providence they are immediately placed as "his witnesses," to shew forth his praise. (Isaiah xliii. 10—21.) Modern professors of poetry, indeed, delighting in fiction, and attempting, therefore, to reduce *history* to the level of *romance*, may endeavour to "obliterate the prominent features of distinction between God's peculiar people, and the general mass of mankind;" yet the broad mark of the King of Israel has stamped the Jews for his "chosen race:" and whilst they afford a memorable example of the personal agency of God in the government of the world, they are a living testimony to the truth of the Gospel dispensation, of which their Levitical economy was the appointed adumbration.

Who and what are the Jews, is a question to which it is singularly easy to give a reply. The records of their history amply shew *who* and *what* they *have been*; and their present circumstances tell us plainly what they *now are*. But upon their *future* destiny, there rests a cloud, which has perplexed the researches of the wise, and given occasion to a multifold variety of opinions. Whether the Jews shall be restored to the promised land;—whether they shall be converted to Christianity *as a nation*, or whether their reception of the Gospel shall be a *gradual* work;—whether their conversion shall be subsequent to, or precede, their restoration to Judea;—whether they shall continue to be a *separate* and *peculiar* people till the end of the world, or whether they shall lose their distinctive marks, and become amalgamated with the universal church of Christ;—whether the Jews shall possess any national pre-eminence in the earth, and what shall be the effect of their fortunes upon the Gentile nations,—upon these difficult and curious topics, there is much diversity of judgment; and the purposes of God concerning the Jewish nation, have afforded fuel for disputes, which have been remarkable at once for the *zeal* and the *intemperance* of their respective champions. Amongst these *zealous* and *intemperate* champions, we are compelled to number the author before us. There is much powerful argument,—there is a happy perspicuity of style,—there are very many truths in his *Popular Lectures*.

which have won our assent, and deserve our approbation ;—but, then, we must add our persuasion, that they abound with grievous errors ; and we submit that he ought to have written with a more charitable spirit towards such as differ from him upon these nice questions ;—for the views of his opponents are *offensively* styled “ *the evasive system of figurative interpretation* ;” and our fraternity are insulted by denominating the laborious office, to which we conscientiously dedicate our talents, “ *the custom of flippant, empty, rapid, supercilious criticism*.” (P. 145.) These invectives, however, have no power to disturb the equanimity, with which we sit in judgment upon the work on our table ; and it is our anxious wish, as, doubtless, it is our solemn duty, so to pronounce our official sentences, as to avoid the disgraceful imputation of permitting our *passions* to bias our *opinions*,—ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον ἢ τὸ λυπηρόν.*

We are sensible of the vituperative outcry with which we shall be greeted by the zealous advocates of such preachers as Mr. M'Neile ; and yet we venture to hazard one preliminary remark, ere we come to discuss the details of the Lectures before us. We greatly doubt, then, the propriety of selecting such topics as “ *the purpose of God concerning the Jewish nation*,” for the theme of *popular* instruction before a mixed congregation. The *past* history of that remarkable people, indeed, was written “ *for our admonition* ;” and many are the important lessons which it is calculated to teach us ; but their *future* fate, however suited to occupy the attention of the Divine in his study, or however admissible as a thesis of curious investigation before a *learned* audience, seems, in our judgment, to be little adapted for discussion before a *popular* assembly, to which *practical* exhortations to every-day duties, or *plain* expositions of evangelical doctrines are unquestionably more necessary, more edifying, and more adapted, than recondite researches into the purposes of the Deity, with regard to the future condition of any part of mankind. The puffed orator may pride himself upon the admiration of his gaping hearers, indeed, for his “ *flashy song*,” whilst

“ The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly.”

Of all the subjects, moreover, which seem thus unfitted for the pulpit, we hold the *Jewish* hypothesis to be the *most* unsuitable, as having a tendency to fill the itching ears of ignorant enthusiasts with vague notions upon topics which they cannot comprehend, and to call their attention from the sober points of practical Christianity, which

* Aristot. Rhet. Lib. i. c. 1.

they are ever prone to forget. But, to return to Mr. M'Neile. He has prefixed a table of contents to his Lectures; and we shall quote the arguments, with which he has *headed* them, together with the *texts*, whence he has preached, as the easiest method of making our readers acquainted with the substance of his volume.

LECT. I. (Numbers xxiii. 9.)—"The Jews hitherto a separate people."

LECT. II. (Numbers xxiii. 9.)—"The Jews continue a separate people, till the end of the times of the Gentiles."

LECT. III. (Luke xxi. 24.)—"The times of the Gentiles."

LECT. IV. (Leviticus xxvi. 40-42.)—"The Jews shall be brought to a penitent state of mind, preparatory to their restoration."

LECT. V. (Ezekiel xxxvii. 21, 22.)—"The Jews shall be restored to their own land."

LECT. VI. (Jeremiah xxiii. 5, 6.)—"The King of the Jews."

LECT. VII. (Isaiah lii. 9, 10.)—"The Jews shall have national pre-eminence in the earth, and shall prove a blessing to all nations."

Such is Mr. M'Neile's syllabus of his Lectures; the *third* of which has been already published as a separate pamphlet, but was long out of print. The subject of the first Lecture needs no remark; for, however necessary to complete our author's plan, there is no room for any dispute upon it. Hitherto the Jews have confessedly "*dwelt alone*;" but a wide difference of opinion exists concerning them in the Christian Church.

It is alleged by some, that the peculiarities of the Jews, as a separate people, terminated with the promulgation of the gospel; since which they have been, in no sense, the peculiar people of God, but are totally cast off, in a national point of view; to be called, indeed, *as individuals*, in common with the heathen, to the true knowledge of Jesus Christ; but no longer recognised *as a separate nation*, to be distinguished from the Christian Church. . . . Now, in opposition to this, we think that the Scriptures assert a *perpetuity of separation* . . . absolutely, without limitation, *till the end of the world*.—Lect. II. pp. 40, 41.

Having shewn the national separation of the Jews till the birth of Christ, in his *first* Lecture, our author endeavours to establish the *perpetuity* of their separation, in the *second*; confining his observations, however, to the kingdom of *Judah*, and distinguishing between Judah considered *nationally*, and certain *individuals*, selected out of that nation in each succeeding age, since the promulgation of the gospel.—P. 42-49.

Mr. M'Neile assigns three reasons for his belief in the *perpetual* separation of the Jews. First, he tells us that

Proverbial reproach is a revealed characteristic of their dispersion; but proverbial reproach necessarily implies continued separation; therefore, continued separation is a revealed characteristic of their dispersion.—P. 60.

Now to this syllogism it is an obvious reply, that it proves only a *certain continuance* of separation, without demonstrating that such continuance will endure till the close of the Christian dispensation. Our author endeavours, therefore, to strengthen his hypothesis by assigning a *second* reason from the predictions of the transfer of the cup of the Lord's anger from the Jews to those who have afflicted them. "*The day of Jerusalem's recovery is the day of her enemies' ruin, whether Romans, Turks, or professing Christians.*"—P. 61.

There is no intimation (writes our Lecturer) of any gradual mixing among their oppressors, or of any the smallest mitigation of their oppression. On the contrary, in the day that judgment is executed upon Babylon, Judah is described as arising from the dust of her disgrace and shame; loosing the bands from her neck, and putting on her beautiful garments as God's holy city. Nothing can more clearly mark the separation of Judah from the nations in that day. That day of vengeance will be the termination of the times of the Gentiles; as it is written, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then shall the holy city be trodden under foot no more, the power of the holy city shall no longer be scattered; the king of fierce countenance, and understanding dark sentences, shall be broken without hands; the dominion shall be taken away from the ten horns of the fourth beast, including that little horn which, during its appointed time, times, and dividing of a time, shall have worn out the saints; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, (that is, upon all the earth), shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Pp. 62, 63.

A *third* consideration, proving, in our author's judgment, the separate condition of the Jews to the end of this dispensation, is borrowed from the argument of St. Paul, that the receiving of the Jews again to God's favour, will be as life from the dead to the Gentile world.

This could not be accomplished (he says, p. 64), in any sense at all answering the magnitude of the expressions, or harmonizing with the drift of the Apostle's reasoning, if the Jews were, in the mean time, to be mixed among the Gentiles, divested of their national peculiarities, and gradually, or even miraculously, converted to the Christian faith, in common with, or subsequent to, the Gentile world. We maintain, therefore, the uninterrupted application of the language of Balaam, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

Thus far our author claims to have established the *providential* and *perpetual* separation of Judah as a nation *till the end of the times of the Gentiles*. But, then, what are we to understand by the times of the Gentiles? To this query the *third* Lecture before us purports to give an answer. *The times of the Gentiles*, according to our author, (as far as we are able to collect his meaning from his perplexed and desultory argument,) are "*the present dispensation.*" He therefore endeavours to shew us, in passing, "what is meant by this present dispensation, what are his views respecting its design, and the nature and period of its close."—Lect. III. p. 67.

How the times of the Gentiles can be synonymous with the present

dispensation of religion, we are at a loss to conceive; nor shall we admit the propriety of Mr. M'Neile's definition, till he prove that an opportunity of reaping the benefit of religious instruction is the same thing with the instruction imparted. We take the times of the Gentiles to be "the times appointed for their full conversion to Christianity," and we refer to the τὸ πληρώμα τῶν ἔθνων of the Apostle, and to the ἄχρι πληρώθωσι καιροὶ ἔθνων of the Evangelist, as illustrative of our exposition of the phrase in question; and when their conversion to Christianity shall be proved to mean the same thing as the season ordained for it, we shall assent to the dogma of our author touching the point before us. Against which conclusion, we should struggle, however, with more resolute pertinacity, when informed of the purpose, to which he attempts to render it subservient; for upon this weak foundation Mr. M'Neile would erect the hypothesis, forsooth, that the present dispensation is to terminate by a separation of the saints from the ungodly, accompanied with a dreadful judgment upon Christendom, and succeeded by the restoration of the converted Jews, and the introduction of millennial blessedness!

The chief ground on which our author places his fanciful system, is the delay of God's purposes under all preceding dispensations.

We see (he writes) that the antediluvian dispensation held out a prospect of the glorious promise of universal blessedness being fulfilled. But the time was not yet. That dispensation fell short of the accomplishment. We see that in like manner the patriarchal and Levitical dispensations held out, with increasing clearness, a prospect of the great promise being fulfilled. But still the time was not yet fully come. Those dispensations fell short of it. Now we see this dispensation holding out a still more animating prospect of the final promise being fulfilled. But let us take instruction from what is past. Our dispensation also may fall short of the glorious consummation; and another change may take place, similar to the destruction of the world—similar to the rejection of the Jews.—P. 71.

The question at issue between those who maintain our view of the subject and those who adopt Mr. M'Neile's, is simply this;—Is the dispensation under which we are living the *final* dispensation? or, is it another *introductory* dispensation, such as those which have preceded it? We contend that this point cannot be determined by the nature of any previous revelations, which at sundry times and in divers manners it has pleased God to make of his will; and that our author's argument drawn from such analogies is wholly inconclusive. We therefore save ourselves the toil of discussing it in detail, though we must assume the privilege of remarking, by the way, that it is founded upon *data*, which Divines would refuse to *grant*, and involves within itself a gross *petitio principii*. We deny that any preceding dispensations have fallen short of their promises, when rightly understood; and we deny that the promises of previous dispensations were what our author represents. He would persuade us, indeed, from

Acts xv. 14, that the design of Christianity is, not the conversion of all the families of the earth, but "*to take and save a people out of the Gentiles,*" and "*to provoke the Jews to jealousy.*" (pp. 78, 86.) In proof of which opinion he adduces "*the experience, the number, and the character of the real disciples of Jesus Christ, as largely described in the New Testament.*" We venture to remark that his reasoning is built upon the *literal* interpretation of prophetic passages, which are undoubtedly *figurative*; for that when we read predictions of *universal holiness*, (such as Isaiah xi. 9; Jer. xxxi. 34; Zech. xiv. 20.) to insist upon their *literal* accomplishment is to forget the nature of prophetic language, and to confound declamation with argument.* Upon comparing, moreover, Acts xv. 14, with Acts xv. 7, 8, our author may perceive that "*to take out of the Gentiles a people for God's name,*" which he contrasts with the conversion of the Gentiles, is synonymous with "*their hearing the word of the Gospel,*" and "*receiving the gift of the Holy Ghost,*" even as the Jews. But what is this, save their conversion? The design of Christianity, then, was not the partial election of a peculiar people out of the Gentiles, but the salvation of the "*whole world,*" it being the express object of our Redeemer $\sigma\omega\sigma\alpha\iota\ \tau\omicron\ \acute{\alpha}\pi\omicron\lambda\omega\lambda\omicron\varsigma$,—(ALL that which was lost, in the concrete,) Gentiles as well as Jews. Then again, to say, that it was the design of Christianity to "*provoke the Jews to jealousy,*" is to confound the *secondary effect* of that dispensation with its *primary purpose*.

As to the termination of the existing dispensation, which, Mr. M^r Neile judges, "*will be a separation of the saints from the ungodly,*" similar to the separation of Lot from the men of Sodom, accompanied with a dreadful judgment upon Christendom, similar to that upon the cities of the plain," (p. 92.) we confess ourselves unable to trace the slightest evidence for it in the oracles of truth, whether we examine "*the ancient Prophecies,*" "*the Parables of our Lord,*" or "*the Apostolical Epistles;*" to which three sources our author has appealed in support of his untenable fancy. We know assuredly, and it is our anxious prayer to God that he would impress the awful truth yet more deeply upon our hearts! we know assuredly that the end of this Christian dispensation shall synchronize with the *Day of Judgment*; but we utterly reject the notion that the termination of the times of the Gentiles will be immediately succeeded by the *Coming of the Son of Man*, in Mr. M^r Neile's sense of the phrase, or that this existing dispensation will be followed by such a state of immaculate righteousness as ULTRA-Millenarians would teach us to anticipate. Nay, more than this; we see Christianity every where described as the *last dispensation*, to which no other revelation of the divine will shall

* See Hey's Lect. B. IV. Introd. to Pt. II. § 9.

succeed. We see *but two* advents of Christ mentioned in Scripture, (besides his *figurative* and *typical* coming at the destruction of Jerusalem;)—the *first*, when “*he came to visit us in great humility* ;”—the *second*, “*when he shall come again in his glorious majesty, to judge both the quick and the dead.*” And we are firmly persuaded with Bishop Horsley, that “the phrase of our Lord’s coming, wherever it occurs in his prediction of the Jewish war, as well as in most other passages of the New Testament, is to be taken in its *literal meaning*, as denoting his coming in person, in visible pomp and glory, to the *general judgment.*” We believe the unspeakable gift of the gospel to be the *last* largess from the treasury of heaven to fallen man; for the times of Christianity are described in Holy Writ as “*the last days* ;”—“the last, not as importing the speedy end of this material world, but only that God had *no subsequent dispensation in reserve.*” * We mean no discourtesy towards our author; but his exposition of the parable of the Tares and the Wheat is so miserably wretched, and puts so *forced* a construction upon it, and his special pleading with regard to the words *τοῦ αἰῶνος τούτου* has been so well shewn up by the pen of Bishop Horsley, that we must beg leave to adopt that learned theologian’s words to convey our ideas upon the topic under discussion. “You are told,” says his Lordship, “that by the end of the world,” (the words of the Evangelist are *τῆς συντελείας τοῦ αἰῶνος*,) “the Apostles meant the end of that particular age during which the Jewish Church and State were destined to endure. *Such puerile refinements of verbal criticism* might better become those blind leaders of the blind, against whose bad teaching our Saviour warned the Jewish people, than the preachers of the Gospel. . . . It is not to be believed, that the end of the world, (*τοῦ αἰῶνος*,) in the language of the Apostles, may signify the end of any thing else, or carry any other meaning than what the words must naturally convey to every one who believes that the world shall have an end, and has never bewildered his understanding in the schools of the Rabbins.”

That the Jews will, in God’s appointed time, be *converted*, and *restored to their own land*, and that *thence* a large accession of Gentile converts will be made to the Christian Church, we are, indeed, firmly persuaded; and, therefore, we pass over our author’s *fourth* and *fifth* Lectures upon these interesting points without a comment; especially as our limits forbid us to expatiate upon those parts of his discussion in which there is, happily, no occasion for dissent. But the *sixth* Lecture, in the volume upon our table, calls for our particular notice. We utterly reject our author’s hypothesis, that our blessed Redeemer, in his human nature, and “*beaming in the glory of God,*” (p. 167.)

* Faber’s Dissert. Proph. vol. i. p. 89; and Jenkins’s Reasonableness of Christianity, vol. ii. c. xxiv. § 3.

shall return to this earth, and reign as King of the Jews, "executing judgment and justice, restoring Judah and Israel to peace and safety in their own land, and being acknowledged and proclaimed by them, with joy and gladness, Jehovah their Righteousness." (p. 158.) What! is He, who hath led captivity captive, and now sits enthroned at the right hand of God, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;"—Is He, who, "because he humbled himself, hath therefore been highly exalted;"—is He, who now intercedes for us in heaven,—to intermit that blessed ministration,—to be mulet of his glorious honours in the immediate presence-chamber of the King of kings,—to revisit "*this opacous earth, this punctual spot*;"—and to descend to a poor throne in Palestine, and to rule *personally* over the nation of the Jews? We venture to say, with Dr. More,* that "*the personal reign of Christ upon earth is a very rash, and groundless, and unsafe conceit.*" We do not hesitate to declare with Dr. Burnet,† that the hypothesis of Christ's presence for the space of a thousand years is utterly false; and we quote his language to convey our final decision upon this much agitated question;—"That Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body;—this, I confess, is a thing I never could digest."

We are sensible, after all, that *our* belief on this point is very contemptible; yea, we are willing to acknowledge that the authority of *man* (though we could adduce a huge army of commentators to support our doctrine,) is comparatively worthless, and that recourse must be had to *Holy Writ*, for "*that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith.*" To the Word of God, then, we appeal for the refutation of Mr. M'Neile's view of the *personal* reign of Christ. There we read that the kingdom of our Redeemer "*is not of this world*;" (John xviii. 36.) there we read that "*the kingdom of God cometh not with observation*;" for, behold, *the kingdom of God is within you*;" (Luke xvii. 20, 21.) there we may see, comparing Matt. xvi. 28, with Mark ix. 1, that the "*coming of the kingdom of God*," and "*the coming of the Son of man*," are phrases employed by the Evangelists as synonymous expressions, and that the latter is used where it cannot possibly signify Christ's *personal* advent; there we read that "*the heaven must receive Christ until the times of restitution of all things*,"‡ (Acts iii. 21.) "when He shall be

* Mystery of Godliness, p. 181.

† Theory of the Earth, vol. ii. p. 308.

‡ "*Ἀχρι χρόνων ἀποκαταστάσεως πάντων*, h. e. quamdiu tempora N. T. durant, quibus per religionem Christianam omnia in meliorem statum sunt redigenda:—usque dum omnia eventum habeant, quæ sunt prædicta a prophetis."—Schleus. *Lex. Græc. apud verbum*—Ἀποκατάστασις.

revealed from heaven with his mighty angels" (2 Thess. i. 7.) to judge the quick and the dead; there we see, that Christ is gone "*to prepare a place for his disciples,*" and that when he shall "*come again*" he will receive them unto himself, "*that where he is, there they may be also;*" (John xiv. 1—3.) a reception, which will take place, unquestionably, at the general resurrection, before which era our Redeemer, therefore, will make no personal advent amongst us; for as, at his *first* coming, he offered himself as a sacrifice to take away our sins, so, "*unto them that look for him shall he appear THE SECOND time without sin unto salvation:*" (Heb. ix. 28.) Indeed, we see the Scriptures uniformly connecting *these two advents* of Christ, *to the exclusion*, we submit, of any other *personal* coming; and we cite the words of the Apostles' Creed as fairly conveying the same notion, when we are taught to profess our belief, that "*he sitteth at the right hand of God the Father Almighty, and from thence he shall come to judge the quick and the dead.*" If there be mention made of a *presence*, or an *advent*, or a *reign* of Christ between these his *first* and *second* coming, (and that there is, we readily allow,)—it is quite certain that they must be of a *different* nature; and, as his *first* and *second* advent are *personal*, what can the *others* be but *spiritual*? There will, doubtless, come an hour when the earth shall be full of the knowledge of the Lord; but the reign of Christ will not be *personal*, for we are expressly told by the Prophet, that, at this auspicious era of universal righteousness, "*the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given,*"—to Christ? No; but "*TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH!*" (Dan. vii. 27.) It should be remembered also, that the word *Christ* is frequently used in the sacred writings for the *doctrine* of Christ; in which sense we are said to "*put on Christ,*" to "*grow in Christ,*" and to "*learn Christ.*" And, therefore, we are supported by the strongest *analogy*, when we interpret all those passages which seem to predict a *personal* reign of Christ upon earth, *spiritually* and *figuratively*, rather than in their *literal* acceptance.

Upon the whole of this question, we ask, whether the *spiritual* presence of Christ be not infinitely more *advantageous* than his *personal* advent could be? We ask whether the hypothesis touching Christ's carnal rule over the Jews be not a rebuilding of the wall of partition, which was thrown down by Christianity, and a restoration of the temple, the vail of which was rent in twain? We ask, again, whether to adopt Mr. M'Neile's creed on this point, be not to forget that the great purpose for which the Jews were chosen of God as his people, having been accomplished by the establishment of the faith of the cross, the *personal* reign of Christ at Jerusalem would not be the restoration of a system of favouritism, when the reason for it had ceased,

and which, therefore, would seem to be incompatible with the wisdom of Him, who regards neither Jew nor Greek, but mercifully counts *all* men his seed, who partake of the faith of Abraham, and are consequently to be blessed with him as being his children? (Gal. iii. 7—9.) We ask, still further, in what sense our Redeemer could declare that he had *finished* the work, which God gave him to do (John xvii. 4.) on earth, if he were destined at some subsequent period to come again and assume the character of the *personal* monarch of the Jews? If Christ's *spiritual* kingdom be succeeded by a *carnal* presence, we ask whether the course of the Divine dispensations will not be *retrograde*? "*Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh?*" We ask whether the *literal* interpretation of the prophecies relating to our Redeemer's *first* advent was not palpably erroneous, and one chief cause of the rejection of our blessed Redeemer by the Jews? We ask, yet again, whether the memorable prediction of Malachi, concerning the advent of Elias, (iv. 5.) by its *figurative* accomplishment in the person of the Baptist, (Mark ix. 13.) is not an unanswerable refutation of every thing urged by our author against the *evasiveness* of that mode of interpretation, of which we avail ourselves in discussing the several texts which foretel the glories to be realized, in the blessed days of universal righteousness and peace?

In discoursing on Jer. xxiii. 5, 6, Mr. M^cNeile says that Christ was the King spoken of by the prophet. Be it so: we ask, then, whether he was a king in the *literal* sense of the word, or merely a *spiritual* monarch? And if he was a *spiritual* ruler, whose "kingdom was not of this world," we further ask whether the other portions of the prophecy are not to be construed figuratively too? We ask whether Christ did not "*spoil principalities and powers, triumphing over them in his cross?*" (Colos. ii. 15.) How, then, can our author state, for the purpose of his argument, that Jesus did not "*reign and prosper,*" and "*that instead of having the victory over his enemies, his enemies had the victory over him?*"—(Lect. VI. p. 150.) Is it not quite manifest that his error arises from construing the prediction *literally*, when a *figurative* interpretation is unquestionably called for? If *this* part of the prophecy be *figurative*, are not the *remaining* portions equally *figurative*? It is pleasant enough to hear Mr. M^cNeile talk of his inability "*to diverge from his main argument to contend with those who persevere in asserting,*" that when the inspired prophets of Jehovah wrote Jews, they intended their readers to understand Gentiles," (Lect. VI. p. 153); and yet it happens that an inspired Apostle has contended for the very interpretation, which hath raised Mr. M^cNeile's contempt, when he says,—"*He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but*

he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter."—(Rom. ii. 28, 29.)

The corollaries, which our author draws from his premises,—those premises being denied, (not "*dogmatically*," we hope,) we leave to fall of themselves. As we reject the doctrine of the *personal* appearance of Christ to reign in Jerusalem,—*what* "*the appearance* of the king's person shall be in that day," (p. 163,) we forbear to inquire. Nor can we afford room for a detailed account of our author's concluding Lecture, from Isa. lii. 9, 10, in which he endeavours to prove that the Jews shall have national pre-eminence in the earth, and be a blessing to all nations.

The glory, the kingdom, the pre-eminence, of the restored Jewish nation, shall consist (it is written, Lect. VII. p. 178) in their nearness to God, and his nearness to them. His sanctuary in the midst of them will cause all the nations of the earth to do them honour; and their holy superiority shall be exercised in perfect national and individual righteousness, in universal and uninterrupted peace.

We sincerely adopt the fervent petition of the Apostle; "our heart's desire and prayer to God for Israel is, that they might be saved;" (Rom. xi. 1.) yea, doubtless, they will be restored to their own land, and be converted to the Christian faith: but we deny that Christ will become their king *in person*; and of the highly-coloured picture, which the glowing imagination of our author has induced him to make, of the pre-eminence and glory of their restored state, we again beg leave to say, that it is incompatible with the legitimate principles of scriptural interpretation, and decidedly at variance with what Mr. McNeile has recognised as the best possible method of soberly anticipating events from the language of unfulfilled prophecy; viz. the observation of the connexion between the language and the event in those predictions, which have already found their fulfilment. (Lect I. p. 15.) And thus we bid him heartily farewell!

LITERARY REPORT.

The Moral Efficacy of the Christian Ministry, how best secured: a Charge to the Clergy of the Protestant Episcopal Church, in the State of South Carolina, delivered in St. Michael's Church, on the 10th February, 1831. By NATHANIEL BOWEN, D.D. Bishop of the Protestant Episcopal Church in South Carolina. Charleston: Miller. 8vo. 1831. Pp. 30.

As we have reason to believe that our own is the only copy of the Charge

before us, which has yet been received in England, it may not be unacceptable to our readers, if we lay before them a brief analysis of its contents. In introducing his subject, Bishop Bowen remarks, that although the Christian ministry are frequently discouraged by the comparatively little fruit which their most strenuous exertions seem to produce, and the immorality of many who are most zealous in professing a form of godliness, still

there is enough in that quiet influence of religious faith, which must be the occasional result of ministerial labour, to animate them in their endeavours, and lead them to inquire into the most probable means of insuring their success. As the principal means of educating a moral influence from the Christian ministry, he recommends a strict adherence "to the scriptural doctrines of Christianity, in all periods alike unchangeably the same; and especially the prominent feature of human sinfulness, and its consequences." Adverting briefly to the neological reveries of foreign schools, and the careless speculations which have lately characterized the theological researches of the continental divines, he points out the danger of admitting the principles of a doubtful innovation into religious belief, and maintains that there must be a distinctness in the faith which will have power to command a practical assent of the understanding. Hence the necessity of just notions respecting the state of mankind by nature, and the method of redemption; but the reverend Prelate's language is so involved and intricate, that we have had some difficulty in following his argument; nor are we altogether satisfied that we have attained a right comprehension of his statement of these important doctrines. He concludes, however, in these words:—

"Forego not, I beseech you, my brethren, for any unpalatableness it may have for those whom any newly invented imaginative theories of human nature and of human happiness have deluded, the constant enforcement of the sober truth of Scripture; nor forbear to defend, to the utmost that your exertions can effect, the minds of your people from the vain presumption, that they can be good enough to please their Maker, without faith in his revealed counsel to them as sinners. Bring constantly before them, as according to the Word and Church of God is your bounden duty, the whole consistent 'truth as it is in Jesus;' and strive unweariedly to make them aware of the unspeakable importance of the difference between their attention given, on the one hand,

to principles of divine truth lying open to the view of all, on the face of the Scriptures, and inferences plainly and naturally deducible from those principles demanding their reverent and unshaken regard; or, on the other, to general and vague representations of the doctrine of Christianity, of which nothing is indispensably requisite to be received, nothing of too high and sacred necessity, as matter of religious faith, to be waived."—P. 15.

The Bishop then proceeds to suggest, as a farther means of moral efficacy, that sound doctrines should be ministered by those, "at once well enough instructed to vindicate and maintain it, and holy enough to adorn and exhibit it, in all its proper influence, by their own example." For while, on the one hand, the insufficiency of the advocate will be imputed to the insufficiency of the cause; so, on the other, a want of personal holiness in the guide will tend to invalidate the lessons of virtue which are not exhibited in his own life and actions. But besides sound doctrine, it is further necessary to inculcate, in all its particulars, the *practical* obligations of Christianity.

"*The faith of Christ*, as a principle of salvation, involves inseparably the *obediencé of Christ*. We can never be too fearful that men should 'believe in vain.' We are unweariedly to inculcate that they 'who believe in God, be careful to maintain good works.' 'These things,' St. Paul tells us, 'we must speak and exhort; rebuking with all long-suffering and doctrine.' He had himself exemplified what he would thus convey, most impressively, for all who, in after generations, should follow him in the work he was fulfilling, when called into the presence of the Roman governor, that he might hear him concerning the *faith of Christ*, he so reasoned of *righteousness, temperance, and judgment to come*, as to make his conscious guilty hearers 'tremble.'—P. 21.

A few observations on the necessity and efficacy of *catechetical* instruction conclude the Charge. The style in which it is written is peculiarly unwieldy; but the matter is important, and the tone earnest. As a pulpit

discourse, it would have been scarcely tolerable; and we doubt whether a clerical audience could have followed the delivery; but in print, the necessary attention is not ill-bestowed upon the perusal.

Sermons on the principal Festivals and Holidays of the Church. By the Rev. ARTHUR T. RUSSELL, B.C.L. of St. John's College, Cambridge. Cambridge: Stevenson. London: Hatchard. 1830. 12mo. Pp. xii. 190. Price 4s.

THERE are nine Sermons in this little volume, containing a considerable mass of matter in a small compass, and applied with effect to the inculcation of practical holiness. Two of them are adapted to Good Friday, and the remainder to Christmas Day, St. John the Evangelist's Day, Easter, Low Sunday, Whit Sunday, Trinity Sunday, and the First Sunday after Trinity. The works of Bishops Butler, Huntingford, and Jebb, as they have been consulted by the author himself, are recommended to the further consideration of the theological student in his Preface; and, doubtless, sermons like those before us, digested from the rich stores of our standard English divines, are by no means the least effective of modern pulpit discourses.

Plain Parochial Sermons, preached in the Parish Church of Bolton-le-Moors. By the Rev. JAMES SLADE, A.M. Vicar of Bolton, and Prebendary of Chester. London: Rivingtons. 1831. 12mo. Pp. xii. 421. Price 6s.

SOME of the most interesting events, as well as of the most important doctrines, of Scripture, are illustrated in this volume, and in a manner well adapted to advance the interests of spiritual edification. The Sermons are twenty-two in number, of which the running titles are as follow:—1. Awake, thou that sleepest, &c. 2. The unsearchable Riches of Christ. 3. The Destruction of the Flood. 4. The Preservation from the Flood. 5. Great Wickedness and Sin against God. 6. On the Journey to Emmaus. 7. If

they hear not Moses, &c. 8. Perfect Love casteth out Fear. 9. Humble yourselves under the mighty hand of God. 10. Thou art the man. 11. The Way of the Lord equal. 12. The New Man. 13. The Wedding Garment. 14. Walk worthy of the Lord, &c. 15. The Word of the Lord precious. 16. Distinctions to be made on the Day of Judgment. 17. God made Man upright—Man makes himself miserable. 18. The Knowledge of God revealed to them that fear him. 19. Resist the beginnings of evil Temptations. 20. The Love of Christ for them that do the Will of God. 21. On seeking out the Works of the Lord, and praising him. 22. Diligence and Perseverance in the Christian Race.

Most of these sermons are written for particular Sundays, in reference to some portion of the service of the day. They are, however, easily rendered generally applicable either to private reading or family use; and the simplicity with which they are written, and the tone of earnestness in which the great duties of Christianity are enforced, can scarcely fail of producing the desired effect upon the mind.

1. *A Letter to His Grace the Archbishop of York, on the present Corrupt State of the Church of England.* By R. M. BEVERLY, Esquire. Eighth Edition. Beverly: Johnson. 1831. 8vo. Pp. 39.

2. *A Reply to a Letter addressed by R. M. Beverly, Esquire, to His Grace the Archbishop of York, on the present State of the Church of England.* By the Rev. WILLIAM TAYLOR WILD, of St. John's College, Cambridge, and Curate of Newark-upon-Trent, Nottinghamshire. Newark: Ridge. 1831. 8vo. Pp. 42.

THE arrival of the first of these pamphlets at the eighth edition, is, indeed, a melancholy proof of the avidity with which any thing in the shape of an attack upon the Church is devoured in the present day. Well may the voice of all we meet be raised in lamentation, when such a tirade of ignorance, of falsehood, of malignant abuse, and of gross obscenity,

addressed to the second dignitary of the National Church, is allowed to pass current in the world, as this self-refuting, demi-atheistical libel upon all that is good and holy in the land, by Mr. Beverly, of Beverly. For all that deserves an answer, we refer our readers to the temperate and manly reply of Mr. Wild; though, in fact, the harm which this Bedlamite meant to do, is neutralized by the lunacy exhibited in every sentence, and the monstrous Munchausenisms which the most credulous goblin-hunter would never admit within the limits of his belief. There is only one word of truth in the whole pamphlet, and it occurs in the very first page, wherein the author trumpets forth his "attempt" as an "attack upon the Established Church, without the slightest care for the consequences."!!!! But the man is wild, that's certain. He vomits out a whole page of ribaldry against Bishops, because they are called "My Lord;" while he writes himself down ESQUIRE at full length in his title-page. *Risum teneatis, amici!*

A Familiar Introduction to the Christian Religion; in a Series of Letters from a Father to his Sons. By a SENIOR. London: Rivingtons. 1831. 12mo. Pp. xi. 418. Price 7s. 6d.

It is the object of these Letters to draw the attention of the young to the important concerns of religion, by developing the scheme of Christian redemption, and by laying down the principles on which the doctrines of the gospel may be applied to the promotion of personal holiness. With this view, the writer directs his first inquiries to the state of mankind by nature, and, keeping clear, on the one hand, of the exaggerated position, that we are totally lost and corrupt, yet enforcing, on the other, the melancholy truth, that we are "very far gone from original righteousness," induces, from thence, the necessity of exertion in the attainment of virtue. Having adverted to the subject of original sin, he proceeds to the consideration of the fundamental doc-

trines and the entire system of Christianity; of faith and its objects, involving the Arian and Socinian heresies; of human merit; of the Holy Spirit, the Trinity, and the operations of a superintending Providence; of baptism, baptismal regeneration, conversion, and repentance; and of the Lord's Supper. From these *practical* considerations, he turns to others of a *speculative* character, and examines some of the more prominent of those *Scripture difficulties*, by which the youthful inquirer is apt to be perplexed, and led into discussions, of which the experienced sceptic is ever ready to take advantage against him. Having placed these points in their proper light, he points out the advantage of applying for instruction to those parts of Scripture which are most easily intelligible; and concludes by inculcating the important lesson, that it is only by *practice*, founded on *principle*, that the Christian character is formed and completed.

A feeling of the most ardent affection, and sincere interest, in the present and eternal welfare of those whom he addresses, pervades the truly parental advice contained in this little volume. There can be no doubt that the writer stands in that relation under which he represents himself; and we trust that by the admonitions which he has given them, he may prove to others also, if not a *parent by nature*, at least a *father by advice*.

The Atonement and Sacrament of the Lord's Supper, considered with reference to certain Popular Objections. London: Rivingtons. 1831. 12mo. Pp. viii. 133. Price 3s. 6d.

THERE are many professing Christians, whose belief in revelation is the result rather of habit than of conviction. Hence they regard the Eucharist, not as a *positive* ordinance, so much as an unessential ceremony; and the mysterious nature of the atonement cancels in their mind the obligation and importance of the doctrine.

"It is the object of the present little work to facilitate to such people the cordial reception of these important parts of Christian doctrine and

institutions; by strengthening their general belief in revelation; by exposing the unreasonableness of giving an unequal assent to doctrines resting upon one common authority; by removing difficulties in the way of the doctrine of the atonement in particular; and by shewing that the Sacrament of the Lord's Supper (which alone the Author had immediately in view) is, in fact, instituted with a high moral aim; one intimately connected with the improvement and happiness of man."—Pp. vi. vii.

The author apologizes for the colloquial style in which his little tract is written, from the circumstance that it forms the substance of an actual conversation with a young friend, who was about to receive the Sacrament for the first time. We are rather disposed to regard the easy and familiar method in which the doctrines are stated, and objections answered, as a considerable addition to the value of an otherwise useful publication, inasmuch as the persons, for whom it is more expressly intended, are generally more capable of appreciating a plain argument, conducted in popular language, than the many intricacies of a studied composition.

Selections from the Works of the learned and judicious Richard Hooker. By the Rev. HENRY CLISSOLD, M. A. Minister of Stockwell Chapel, Lambeth. London: Rivingtons. 1831. 12mo. Pp. xvi. 117.

THERE can be little doubt that the deplorable variety of sects into which the Church in this kingdom is divided, and the evils thence resulting, are materially produced by the prevailing ignorance of the real principles upon which Christian society is founded. The student is well aware that the writings of the judicious Hooker contain a most complete and sufficient remedy for this ignorance; but his reasonings lie, in general, too deep for the apprehension of an ordinary reader. At the same time, the most important truths are frequently developed in them in the plainest manner; and (as in the Scriptures themselves, where all that is necessary to

salvation is so manifest, that "he may run that readeth,") shine forth amid the more recondite discussions which involve them. These *aurea dicta* are selected and arranged in the useful manual of Mr. Clissold; and we have seldom met with a more unpretending little work, with more just pretensions to utility. It is divided into three parts; of which the first, after proving the existence and the attributes of God, investigates the necessity of law and obedience in order to the constitution of every civil and religious society; the second relates to the Church of England exclusively, in respect to her discipline, Liturgy, rites and ceremonies, and vindicates the authority of her institutions; and the last is occupied with the principles of Christian faith and practice, as maintained in the Established Church, in perfect accordance with Holy Writ. We are of opinion that an unbiased investigation of the tenets advanced in his work will tend to a realization of the editor's hope, and that a conviction will be produced on the mind of the reader, that "the form of government adopted by our Church is truly apostolical; her Liturgy conformable to God's holy Word; her rites and ceremonies fit and becoming his sacred temple; and that if the worshippers themselves, in humility of soul, in warmth of devotion, and in spiritual-mindedness, did but respond to her Collects, Confessions, Litanies, and Scripture readings, the voice of adoration from the Church below would harmonize with that of the Church above, and the fulfilment of our daily supplication be hastened, 'Thy kingdom come; thy will be done in earth as it is in heaven.'"—P. x.

A Treatise on the Nature and Causes of Doubt in Religious Questions, with a particular Reference to Christianity. With an Appendix on some common Difficulties, Lists of Books, &c. London: Longman and Co. 1831. 12mo. Pp. xiii. 194. Price 5s.

IT is no uncommon occurrence to meet with men of vigorous and independent thought, in whose minds there exists a numerous and serious class of

hindrances, which it is desirable should be removed, before we can expect them to apply to the study of formal treatises on the authority and obligations of religion, and especially of revealed religion. To such persons the anonymous author of this well-compiled treatise (which forms a suitable companion to "The Nature of the Proof of the Christian Religion," &c. noticed in p. 353 of our last number) modestly offers himself "as a pioneer," through the various difficulties which impede their progress. The following outline of the causes of religious doubt will shew how well he has studied this particular case. Part I. treats on the *Intellectual Causes*; viz. 1. Misconceptions as to the Nature of the Proof in Religious Questions; and, 2. Inadequate acquaintance with the facts of the Christian Evidence. In Part II. are considered the *Moral Causes*; which are, 1. Excess in some legitimate Propensities; 2. Pride; 3. Want of adequate Seriousness; and, 4. Fear of Ridicule. An Appendix of extracts from various writers, treating on different topics adverted to in the course of his discussion, closes this useful and instructive volume, which deserves, and we hope will receive, an extensive circulation.

The Canon of the Old and New Testament ascertained. By ARCHIBALD ALEXANDER, D. D. London: Miller. 1831. 12mo. Pp. xxii. 417.

A VERY neatly executed reprint of a truly valuable treatise, which was originally published at Princeton, in New Jersey, in 1826. Though published by Dr. Alexander as a supplement to his excellent Compendium of the Evidences of the Christian Religion, it forms an independent work, which has been compiled from the labours of various learned authors, some of which are too voluminous, and others too costly, to be accessible to ordinary Bible students. The following are the subjects discussed by Dr. A. Part I. Early import and use of the word "Canon;"—Constitution and Integrity of the Canon

of the Old Testament;—Apocryphal Books;—Testimonies of the Fathers, and of other learned men, down to the Council of Trent, respecting the Apocrypha;—Internal Evidence that these Books are not canonical;—Proofs that no Canonical Book of the Old Testament has been lost;—The Oral Law of the Jews without foundation. Part II. Method of settling the Canon of the New Testament;—Catalogues and Order of the Books of the New Testament;—Canonical authority of the several Books and Epistles of the New Testament (the Refutation of J. D. Michaelis's Objections to the Canonical Authority of the Gospels of Mark and Luke is particularly excellent);—Proofs that no Canonical Book of the New Testament has ever been lost;—Rules for determining what Books are Apocryphal;—some account of the Apocryphal Books which are lost, and of those which are still extant;—Proofs that no part of the Christian Revelation has been handed down by unwritten tradition. The Romish doctrine of tradition is, in this last section, exposed, and triumphantly refuted.

This volume will be found a valuable accession to the libraries of those who have not leisure or opportunity to purchase or to study larger treatises on the canon of Scripture.

The Scripture Doctrine of the State of the Departed, both before and after the Resurrection. By JOHN PEERS, A. M. London: Hatchard. 1831. 12mo. Pp. 58.

REALLY a very sober, judicious, and withal a very entertaining little work. Plain statements, supported by positive Scriptural proof, place the important doctrine upon which it treats in a very clear and comfortable light. With this before him, the "Whately" controversy will fade into nothing with the unprejudiced reader; and the logical inductions of the Oxford Platonist will vanish before the simple truths of Holy Writ, arrayed in the simple garb of religious confidence.

SERMON

FOR THE FIFTH SUNDAY AFTER TRINITY.

1 SAM. xv. 22.

Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

THIS is an important question; and as it has been answered by the holy Spirit of God, it concerns us to be attentive to that reply, and not increase the account of our responsibility by devising new solutions of our own. But before we proceed to examine the immediate subject of the text, it will be well to enter a little into the transaction out of which it springs, and which the first lesson for the morning service has more immediately brought before us.

When the Israelites were commanded to occupy the land of Canaan, and expel the ancient inhabitants, it is probable that this intention on the part of God was generally known to the sinful nations who were the subjects of it. Rahab, we know, expressed the most perfect knowledge of what God had done for the Israelites, and of his design to settle them in her native country. "I know," she says to the spies, "that the Lord hath given you the land;" and to shew that, whatever others might think of the subject, they still knew the facts which ought to have proved that the Israelites were advancing under the immediate guidance of God, she adds, "Your terror is fallen upon us, and all the inhabitants of the land faint because of you: for we heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you, for the Lord your God, he is God in heaven above and in the earth beneath." The miraculous passage of the Red Sea was sufficient proof that the Israelites trusted for victory to something more than their own conceit; and no nation, hearing and believing such an event as the Canaanites did, would ever have ventured to resist an enemy thus guided and defended, unless, as was here the case, that people, for their monstrous wickedness, had been given up to their own blindness by Him who alone is the Father of light. But if the sin of the Canaanites in resisting the people of God was great, that of the Amalekites was much greater. They were nearer both in point of time and of situation to some of the great miracles by which it pleased God to signify his peculiar presence with his chosen people. They could not be ignorant of what was well known at Jericho, a place so much further from the scene of action. Yet they had not the excuse of the Canaanites, that they fought in defence of their native land. There was no commission of God to destroy them;—they might have remained altogether without molestation;—they might have stood still and seen the glory of the Lord.

But this they chose not to do. What their motive was, matters little, and the sacred historians have not recorded it. It could not possibly be one which reflected honour on the nation; but, with whatever feeling, without even waiting to see whether the Israelites had any hostile intentions, the Amalekites crossed the desert and engaged battle with the people of God. So open a defiance of the Lord of Hosts might well expect a signal judgment, and accordingly "the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." And the same sentence was afterwards renewed more at full: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

We shall all readily admit (God grant we admit it not to our own confusion) that if a nation fears not God this is sufficient reason why it should be visited with the rod of his vengeance. We can all readily discern also, that a nation sending forth an army without even the pretext of self-defence, to stop the way against God's chosen people,—against a people known to be such, and known to be marching under his conduct and authority, could not have feared God. We shall therefore have no difficulty in understanding that the Amalekites were most justly liable to the divine judgment. But to some minds there may be a difficulty in perceiving how this act of theirs could affect them 400 years afterwards, and that for this reason that terrible charge should have been delivered to Saul, "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Now to explain this difficulty, if such it should appear, a few considerations will be sufficient. Nations, being judged in this world only, differ therein from individuals. As long as a nation is in existence, it is the same nation, though composed of different individuals. Hence we pray in the service for the martyrdom of King Charles, that the atrocities of the great rebellion may not be visited on ourselves: "O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof, nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us or our posterity." But there is this great consolation,—the sins of past times are never visited on a nation, except when the generation itself is sinful. Thus, though the reason assigned for the command to Saul is the conduct of the Amalekites in resisting Israel, yet this sin was visited when there were abundance of others, for Saul is expressly charged to destroy "THE SINNERS, the Amalekites." But the sins of their ancestors were more connected with their own than might at first sight

appear. What could be expected from a nation which knowingly, wilfully, deliberately and publicly had set itself to oppose the declared will of God? Before that time some hope might have been entertained; afterwards, humanly speaking, there was none. What lessons could such a generation teach their children? They had, as a nation, committed the sin against the Holy Ghost, and were nationally unpardonable, unless indeed a future generation should repent, which was most unlikely. The grace of God was outraged and withdrawn; they fell from one wickedness to another. God, in whose hand are the times and the seasons, saw that it had reached that height beyond which his providence could not endure it, in the days of Saul. He therefore decreed to punish it by the hand of the Captain of his inheritance. In this destruction the innocent were to perish as well as the guilty: but this is nothing more than what happens in all national visitations, whether by earthquake, famine, or pestilence. All this could be abundantly adjusted beyond the grave. It is probable, however, that the only innocent persons were the children, and they were mercifully removed to a scene of happiness, to which they would never have attained had they lived to witness the vices of their parents. There appears also to have been another object in the views of Providence when this tremendous judgment was appointed. The people of God were called upon to execute his justice, in order that they might see what might be expected by themselves when they followed the example of Amalek. This was the lesson taught them by Moses: "It shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord your God destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

The sum of the matter, therefore, is this. The Amalekites were a very sinful people; they had committed, indeed, the most deliberate act of sin; they had gone out of their way to oppose the designs of Providence, when they were perfectly well aware what those designs were; God therefore determined to abolish the nation. All the divine threatenings of this kind are, however, conditional. This we are taught by God himself, speaking in his prophet Jeremiah, "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them." But the Amalekites did not repent. They were sinners 400 years after; that is, not merely had they broken the law of God individually (for this the chosen people themselves had done), but they were collectively, and as a nation, wilful and obstinate opponents of the designs of God. This must be the meaning of the passage which affirms them to be sinners, because there is no nation, any more than any person, without sin. They had filled up the measure of their wickedness, and God was now about to perform all that he had threatened against them. His people were now settled in the promised land; and nothing now remained but to remind them of the commandment before given,

and to charge the new monarch, Saul, with the duty of obliterating Amalek from off the earth.

As therefore the Israelites are not to be condemned, but quite the contrary, for exterminating the nations of Canaan, so neither is Saul to be censured, nor is he censured in Scripture, for obeying the command of God to go out against Amalek. It is because he did not *entirely* obey,—because he chose to *limit* God's commands to his own opinions and desires, that he is so severely reprobated in the text. Saul neither doubted, nor could doubt, the reality of that authority by which he was commissioned to destroy the ancient foe of Israel. Samuel had already successfully appealed to miracle to support his claim to the office of a Prophet of God. Where once the command of God is clear, no thoughts, no desires of our own have any further demand on our regard. It was not for Saul to reason, but simply to obey. But instead of this safe, wise, pious and easy course, he chose to improve, as he conceived, on the commandments of his God. "Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." And (what deserves to be particularly remarked) Saul had either the self-deceit to believe, or the hypocrisy to avow, that he had performed the commandment of the Lord; and he seems to take some credit to himself for what he appears to consider his amendment of the literal orders of his God. "Yea," says he, "I *have* obeyed the voice of the Lord." "But the people took of the spoils, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice unto the Lord thy God in Gilgal." Then Samuel uttered the affecting and interesting reproof in the text: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold! to obey is better than sacrifice, and to hearken than the fat of rams."

If the circumstances attending this transaction have been at all clearly explained, we shall now be prepared to derive full benefit from the admonition of the text; and a very awful admonition it is. It is one in which every Christian, every accountable creature is concerned, either in the way of warning or reproof. The commands of God are not grievous; but the corruption of the heart too often thinks them so. Few men, indeed none but the most abandoned, have the audacity to act, like Amalek, openly and avowedly against the will of God; but very many, like Saul, endeavour to persuade themselves and others, that they may safely make slighter alterations in the plain terms of obedience; and sometimes would make it appear that they made these very alterations with a view of more faithfully performing the commandments of God. Strange and most hollow delusion! But after all their boasted sacrifices, they are an abomination to the Lord. The Lord hath rejected them—he will have obedience, not sacrifice; he will not share his honour with men's vain imaginations.

Under the law of Moses, sacrifices were required—neither people nor individual was held to be sanctified without them. They were the sign of a better sacrifice, and they were accepted for the sake of that which they represented. Under the Gospel, prayer and thanks-

giving have taken their place. But God delights not in the sacrifice or the prayer, as the form only; he values them as the proofs of an obedient heart, sincerely desirous to perform all his commands, and further than this he values them not. They can never sanctify sin, nor make rebellion acceptable. "Rebellion is as the sin of witchcraft;" or, as it is in the margin, the sin of divination; that is, disobedience to the will of God is as bad as though a man should take counsel of a pretender to future knowledge, rather than of the oracles of God. "Stubbornness is as iniquity and idolatry." A head-strong resolution to bend the will of God to our own inclinations, is as hateful in his sight, as worship paid to an image. It is not, then, that we read our Bible, or that we offer, on all stated occasions, our prayers to God, that we are therefore accepted by Him. It is not that we acknowledge Him our Lord to the exclusion of every other. These things may impose upon men,—they may even impose upon ourselves, and make us believe that we have performed the commandment of the Lord. But, let us, my brethren, if we feel ourselves inclined to these deceits, remember the language of our Lord on this very point:—"Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Our dispositions vary considerably; but in God there is "no variableness, neither shadow of turning." His word endureth for ever—it is the same to all persons—to all generations. Some of us may perform some duties with pleasure, which others regard as tiresome and irksome. Yet the obligation of all these duties is the same to all men—and of all will they all be required. "What is vile and refuse," the sin to which education or disposition has given us disgust, *that* we can destroy utterly—but "the chief of the things which should be utterly destroyed," the dear and favourite sins to which our habits attach us, these we can find excuse to spare, though the command is as positive against them as it is against the rest. Most unhappy, most blinded, if we can persuade ourselves, like Saul, that we return these abominations for the service and glory of Him, who has positively forbidden them, and commanded their extermination! Yet, such delusion is not without precedent; and we may find, perhaps, its counterpart in our hearts, and there read how, while we have been clearly violating the prohibitions of God, we have persuaded ourselves we were advancing his glory.

To deny ourselves, and take up our cross, and follow Christ, is what Christ himself describes as the common daily duty of his disciples. Here Scripture is positive. What then? Shall we limit where Scripture, either in terms or by inference, has placed no limitation? Shall we determine how far this command is to be followed, how far neglected? Shall we appoint the cases in which it is lawful or advisable to deny ourselves, and crucify our spiritual foes?—Alas! my brethren, if this be once permitted, we shall be found at once most partial, and yet most injurious to ourselves. An affectionate Saviour would take us from beneath our own treacherous power. He has laid down the rules of our pilgrimage; and though his yoke be easy

and his burden light to those whose faces are set resolutely Zion-ward, yet the daily renunciation of ourselves for Him, and the daily crucifixion of the flesh, with the affections and lusts, are the appointed, the indispensable conditions. Every day will bring along with it circumstances which render a partial obedience easier to the flesh than a total. There are the active duties as well as the contemplative. In prayer, if we are serious, we find refreshment and comfort; if less so, at least we find the ease which results from the sense of duty performed;—the requirement is to some so pleasurable, and to all so easy, that thus far we may be very ready to comply. But thus far we have not proved our discipleship. “Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice.” Not that God will accept our duties without our prayers—prayer itself is a duty, an important one;—prayer itself is an act of obedience, and if omitted, would render our services as imperfect as Saul’s;—prayer is indispensable to procure that grace, without which our endeavours would be fruitless, or stifled in their birth. But prayer is not all duty, nor is it the highest duty. All its value depends on the use we make of the grace we receive, and the sincerity with which we are seeking to be doers of the word. The same remark applies to all the acts of Christian devotion, whether public or private. The word of God doeth good to him that walketh uprightly, and the prayer of a just man is his delight. But the Gospel is hid to them that are lost; and “he that turneth away his ear from hearing the law, even his prayer shall be an abomination.”

We, my brethren, in professing ourselves Christians, profess the glory of God as our object and our motive. May he grant that we may have grace and guidance, steadily and sincerely to keep this object in view, and by our mutual prayers for each other, with the mutual reflection also of duties performed, build each other up in the way of righteousness and salvation! But, this being our profession, how careful should we be lest partial insincerity, scarcely suspected by ourselves, deprive us of our duty and of our reward! God leads us forth to the battle, and we cheerfully advance against his enemies and ours. But have we duly considered the terms of our commission? Are we sure that, while we have zeal to God, it is a zeal according to knowledge? Are our means, our endeavours, such as He would approve? Let us remember, that if a man strive for masteries, yet is he not crowned except he strive lawfully. The laws of our warfare are laid down in our Bible, and the weapons placed in our hands. If we fight not according to the terms of command, and if we fight not with the weapons wherewith we are intrusted, we must not hope to gain the victory, or to share the triumph. These considerations are most important in directing our conduct; but they may be very readily and satisfactorily used. No Christian, well read in his Bible, and sincere in his intentions, can lightly fail to know what God requires of him. This once known, let him not travel out of the path which the word of God has marked out, in the vain hope that he can promote the Divine glory better than by the fulfilment of the Divine will. Let him not say, “I have obeyed the voice of the Lord, and have

gone the way which the Lord sent me ;" for though this may be true in part, still, if the whole command of the Lord has not been obeyed, where it was plain and express, such a man's Christianity is imperfect ; and even though we go the way which the Lord sent us, though we seek heaven, not by our own merits but by the blood of Jesus, still, if we seek not in obedience, our faith is dead and vain, and our devotion fruitless. Once knowing the will of God, let us, with all meekness, readiness and confidence, submit ourselves thereto ; assured that no other way, however apparently pleasant, can guide to aught but confusion and perdition ; while this, whatever courage and stability it may require to tread it, will be found, amidst all its difficulties, a way of pleasantness, and a path of peace, infallibly conducting to glory and to God.

Θ.

MISCELLANEOUS.

NEW MONTHLY MAGAZINE.

MR. EDITOR,—A friend lately asked my opinion of an article in the last number of the *New Monthly Magazine* ; and while the work was in my hands, I was tempted to extract the following passages.

P. 502. In Worcestershire Colonel Lygon, aided by a great company of pluralist parsons.

Ibid. Despite of . . . the great company of preachers.

Ibid. In Essex . . . all the clergy of the county, faithful to their principles, voted for Mr. Tyrell.

P. 504. Lords Althorp and Milton had nothing . . . to oppose . . . to an intriguing clergy.

Ibid. The nation is decided for reform,—the churchmen of Cambridge are decided for the rotten boroughs. . . . The nation will not forget this favour. . . . If churchmen are against the people, they cannot be surprised if the people are against them. . . . In the University of Oxford the anti-national party prevailed without a struggle. . . . The College of Dublin was not behind her English sisters in testifying her animosity to the people.

P. 505. We see their (the Beresfords') unrelaxing animosity to the people, in the conduct of the primate. . . . Armagh, a borough belonging to that prelate, and always at the service of some individual whose principles make it dangerous for him to show his face at a popular meeting.

P. 506. The ecclesiastics appeared in great force at the hustings (of Drogheda) ; no fewer than forty of that estimable order supported the vacant declaimer, who presumes to talk of himself and Burke in the same breath. Nor has the University of Dublin done herself any disparagement by preferring such a person as Mr. Lefroy to the Irish Solicitor-General. The former is the natural representative, by his dulness and his bigotry, for a constituency of churchmen and pedants. Old metaphysics and scholastic theology are just the studies to make anti-reformers and illiberalists. A little more useful knowledge and practical christianity (if by any means they could be infused into our colleges) would materially improve their politics, as well as their minds and morals.

All these passages are from the first article, entitled "The late Elections;" they are followed up in another article, entitled "Will the Lords pass the Bill, the whole Bill, and nothing but the Bill?"

P. 513. "When reason is against men," to quote Hobbes' 'quaint antithesis,' "men will be against reason," is more frequently predicable of the Barons of Britain than perhaps any other equally numerous body,—the Church of course excepted.

Ibid. The monkish bigots of Cambridge.

P. 514. As the noble and right reverend members of their Lordships' House are, after all, but human beings, and, as such, less likely, as a body, to be influenced by an abstract love of truth and right, than what they deem a sense of their own interests and privileges.

P. 515. From such a doctrine (that reform is not necessary), and from such an advocate (the Duke of Wellington), there is but little ground for apprehension,—the rather as, except in the Bench of Bishops, there are but very few of even the Duke's late subs who are hardy enough to stand godfather to it.

P. 518. They (the moderate reformers) count on the Bishops' Bench to a man, on the votes of the anti-reformers of every shade and party, &c.

P. 519. The evangelical party will also vote for the Bill, as a means of revolutionizing the Bench of Bishops,—and, indeed, the Church at large; that is, of confining the Lords spiritual to their clerical duties, if they have any, and of making the non-resident pluralist contribute a little of his superfluity to the support of the working clergymen, with whom at present it is short commons and primitive christianity, in the regard of stipend.

Ibid. Of the right reverend Bench we will not say more than that it is the sincerest wish of the bitterest foes of the Church of England that the Bishops may vote in a body against the Bill.

From the "Soliloquy of an Ex-Member."

P. 526. The country rector of my parish, especially about Whitsuntide, or during the venison season, has often plainly hinted to me that I was a good man.

From the Appendix.

P. 251. It is melancholy to find the Church, which should be ever on the side of purity and morality, leagued, in too many cases, with the borough-mongering system. The two English Universities, and that of Ireland, have allied themselves at once imprudently and scandalously, with the enemies of the people. The Universities, and the ecclesiastical institutions, and the feelings of the Church, as a body, may fairly enough be judged of from their conduct. Besides, the clergy came forward, in a great majority of the contested elections, with numbers and zeal, on the anti-reform side.

P. 242. Were we enemies to the Church we should devoutly pray that they might still continue in their course of blind unyielding bigotry; but we respect the Church, though we cannot be blind to its defects, and would earnestly desire to see its foundations laid deep in the affections of the people, and not in the sand which every wind and tide has power to influence.

I have not selected these passages as a thesis for a discourse on parliamentary reform,—for the discussion of which I consider any place more suitable than the pages of the *Christian Remembrancer*. My object in drawing them together, in their naked deformity, is to demonstrate the spirit in which advantage has been taken of a late occasion to incite the public mind against the Church and the Clergy. Who may be the conductors, or the readers, or the purchasers of the *New Monthly Magazine*, I profess not to know; of their temper and disposition, these accumulated extracts leave too little doubt: but as

there are men who will loathe a dram, though they cannot refuse the temptation of a drop, I am willing to hope that, when the poison of these extracts is condensed, in a form separated and detached from the context, the bane may be counteracted, and made the antidote of its own pernicious operations. Nothing less than a paroxysm of spleen could move a public writer to betray so many signs of morbid acrimony in so few pages; and he must either suppose the readers of his work to be as splenetic as himself, or they would take no pleasure in this reiteration of vulgar abuse; or assume their general carelessness and insensibility to be such as a less repeated attack would not move, and that there is an object which renders it necessary to stimulate them to a certain point. These remarks proceed, as I apprehend, not from the dissenters, but from a more formidable party, of which the dissenters are the dupes, and which, in the pride of indifferentism, affect to be of no religion, and are in fact above, or rather below, all religion. Their obvious design, on the present occasion, is to separate the clergy from the people, under the false and insidious pretext that the clergy are opposed to the people; and to make their conduct in the late elections, and especially in that of the University of Cambridge, the ground of a charge against the whole ministry of the Established Church.

But, I ask, do the facts sustain the charge? In Northamptonshire, where Mr. Cartwright polled 2,019 votes, and Lord Milton 2,135, there was such a division, the public opinion of the county was so nearly balanced, the support given to both parties was so strong, as to be beyond the efforts of "an intriguing clergy." In Essex, 1,518 single votes were recorded in favour of Colonel Tyrell, of which but 183 were those of clergymen; so far are "all the clergy of the county,"—a county containing considerably more than 400 parishes,—from being subject to the alleged imputation: and I am justified in saying that there was a large body of the laity with whom a large body of the clergy concurred, and that over these men the clergy could exercise no improper influence, especially in a contest in which the minds of the people were prepared to refuse their votes to the *Parson's man*. In the University of Cambridge the clergy naturally possess a numerical majority in the convocation; and this majority was, I think, considerably greater than the majority in the poll book. In the University of Oxford it is not usual to change the Members; but it may be recollected, that at the time of the election of Sir R. H. Inglis, the gentlemen who supported him were not, at that crisis, of the *anti-national* party; the voice of the people, which is now so highly cherished, was with them, though it was then despised, and held to be a "*vox et præterea nihil*."

But I am not content to dwell upon the misrepresentation of facts, from which it is inferred "that if the clergy are against the people, they cannot complain if the people are against them." If the constitution has invested the clergy with the right of voting in elections, are they not as free as other men to use this privilege? Are they alone to have no discretion in the choice of their representatives? Are they, above all men, to bow the knee to the will of the minister,—to be subject to the arbitrary and insolent dictation of the press,—and to "be infected with every epidemical phrenzy of the people?" It is a

question in which I will not express what I think or what I feel; but in opposition to the effusions of the radical press I have pleasure in reciting the sentiments of a writer whose knowledge of the law and history of the constitution will hardly be called in question. Mr. Palgrave, in his letter to Mr. Spring Rice, on the means of reconciling Parliamentary reform to the interests and opinions of the different orders of the community, and in conformity with the principles and precedents of the Constitution, suggests,—

The number of the representatives of the two Universities should be increased, because, at present, there are no other bodies in which all the constituents can be said to be gentlemen. They are either persons directly connected with the aristocracy, or educating for those liberal pursuits which lead the lower and middling classes into the higher and highest classes of society. Hence the value, and deservedly, placed upon the representation of the two universities. For the same reason, consider whether it may not be desirable to bestow the same privilege upon the Inns of Court, the Colleges of Physicians and of Surgeons, and the clergy of London, Southwark, and Westminster, to whom, united for parliamentary purposes under the name of the "Three Faculties of London," the right of parliamentary representation should belong. . . . The *three united faculties*, whatever may be the political character of their representatives, will never return any man by whom the tone of Parliament can be lowered; whether they vote for government, or for the opposition, or for neither, good will equally result from their presence in the assembly. I consider these bodies, like the Universities, merely as the machinery for bringing in men, belonging to the aristocracy, of *respectability* and talent. An elective franchise cannot be given to men of science or men of literature, upon a *qualification* of acquirement or knowledge; but eminence in science or in literature would afford a proper ground for a candidate canvassing the votes of a community which would not include any person destitute of education or acquirements.—Pp. 18, 19.

This is the language of an educated gentleman, far removed from the low ribaldry concerning the dulness and the bigotry fit for "a constituency of churchmen and pedants." The obloquy which it is attempted to excite against the clergy for what has been done, is further applied with a view of intimidating the Peers, and especially the Bishops, in what remains to be done; and on this point there is a most remarkable coincidence of sentiment between the different writers who address themselves to the different classes of the community. The writer who takes upon himself to offer *Friendly Advice to the Peers* is not perhaps ambitious of being placed in the same rank with the conductors of the *New Monthly Magazine* or the editor of the low journal, called *Bell's Life in London*; but in the *Advice*, and in the *New Monthly Magazine*, there is the very same profession of respect for the Church, the same insidious hypotheses, and the same practical excitement of the dangers, which are ostensibly deprecated; and the *New Monthly Magazine* and *Bell's Life in London* agree to a word in anticipating a *reckoning* with the Church. I transcribe the passages as I find them:

If, indeed, the right reverend Bench should unhappily pursue the course now repented of at the University,—if they should set themselves in hostile array against the whole nation's wishes, then indeed would our fears wax great,—not for the fate of the reform bill, but for the fortunes of the English Church; and we verily believe the Establishment, with all its imperfections and even abuses,

to be the best, because the most learned, tolerant, and beneficent which has been settled any where in the world. Of the Irish sister we say nothing, except that her unbending resistance to all improvement, when so much is wanted, bids fair to produce, in Church reform, the consequence which so many anti-reformers now deplore, as the result of their votes upon Penryn and Retford.—*Friendly Advice to the Peers.*

Compare the preceding extracts from the *New Monthly Magazine* and the following passage, which is given without abridgment :

The Tories have their victories in the county of Buckingham and the University of Cambridge. The result of the latter contest is known to every one, and the vast accession which it has made to the cause of ecclesiastical reform has been the theme of general remark. The nation is decided for reform,—the Churchmen of Cambridge are decided for the rotten boroughs; and they reject Lord Palmerston and Mr. Cavendish for Goulburn and Yates Peel. The nation will not forget this favour. When they come to revise their Church Establishment, and look with the keen eye of a popular House of Commons into every branch of their ecclesiastical institutions, they will not visit their abuses with a more sparing hand when they remember the part which the University of Cambridge has acted in this election. If Churchmen are against the people, they cannot be surprised if the people are against them. That the defeat of the popular interest is justly laid at the door of the ecclesiastics, there can be no doubt: in the University of Oxford the anti-national party prevailed without a struggle. There beamed not from all her schools one solitary ray of liberality to attract a popular candidate. The College of Dublin was not behind her English sisters in testifying her animosity to the people. But a day of reckoning is at hand.—*New Monthly Magazine*, p. 504.

The election at Cambridge shows that the Church of England is still faithful to her character—of the most inveterate and implacable enemy to the people's rights; and if the people, when they obtain the ascendancy, do not "count and reckon" with the Church for its misdeeds, their weakness and stupidity will richly merit contempt.—*Bell's Life in London*, May 29, 1831.

The latter remark of Bell is subjoined to an extract from the *Black Book*, placing in the most offensive form the extravagant and exaggerated statements of that publication concerning the wealth of the Church. I have put these passages together; I charge them with proceeding, if not from the same pen, at least from the same spirit; I do the writers no wrong in saying that they are

Et cantare pares, et respondere parati :

I say that in their insinuations there is the same want of candour, and justice, and truth; and in their menaces the same want of that true nobility of spirit, which, in the knowledge that its own strength cannot be intimidated, scorns to intimidate the weakness of others. I have no fear that the Bishops or Barons of Britain will deliberately do wrong, or that they will compromise their conscience and their duty to any views of political expedience; but when I consider the freedom with which danger is denounced, and the subtlety that invites a temporizing policy,—and when I further consider the futility of many past concessions, the illusory promises by which they were solicited, and the stern unthankful spirit in which they have been received,—I must think it no neglect of prudence to walk warily where nothing can be clearly seen. It is now too late to raise the cry that the Church is in danger; but, in the hope of calling forth the energies which the exigencies of the crisis demand, it may be truly said that the Church

s now put upon her trial and defence. If, with the same zeal that has been lately manifested, the press shall be employed in maligning the Church and the Clergy, in denouncing her opposition to the assumed will of the people, in delighting to anticipate the political errors of her Bishops, and in tempting the spoiler to her wealth, I fear that the Church has too small a portion of the periodical press devoted to her interests to enable her to compete with the multitude of her adversaries, and that there is an honourable and holy simplicity belonging to her advocates which unfits them to contend with the ignorance, and the temerity, and the art, and the rancour, with which they are opposed. The Church has champions endowed with learning, and talents, and virtues, worthy of a righteous cause,—the cause of true religion; and as every good cause has a security in its own merit, and in the powerful protection of God's good providence, the triumphs of the enemies of the Church may yet be doubtful, especially if they are opposed with the meekness of wisdom and earnestness of zeal, and with that stedfastness of faith and fervency of prayer, without which no religious effort can be expected to succeed.

M.

DR. FRENCH AND MR. SKINNER'S TRANSLATION OF THE
PSALMS.

MR. EDITOR,—Your note, attached to the Review of the New Translation of the Psalms, by Dr. French and Mr. Skinner, will have informed the readers of the *Remembrancer* that these gentlemen have felt themselves *personally* aggrieved by several expressions contained in that review. As the writer of the article, I beg you will permit me to state, that on reconsidering the language used, I perceive several passages, more particularly the expression pointed out in your note, which I am most willing to allow are capable of giving personal offence, and of being construed as containing much more than I intended to express. On this score I do not hesitate to acknowledge that they may fairly call for some apology, nor do I hesitate to offer the apology to which they are entitled. I am very sorry if I have in any way wounded the feelings of these gentlemen, or excited a suspicion that they are not themselves sincere Christians, and conscientiously endeavouring to investigate the truth of God's word. The real charge brought against them, and which I mean to maintain, is that of having, to an alarming extent, overlooked the only authoritative interpreters of the Old Testament, and thereby thrown much obscurity over certain parts of the book of Psalms. But in maintaining this position I regret that any language should have escaped me calculated to give pain; and I confess that, had I now to revise the article, I should draw the pen over those passages which have proved offensive. I remain, Mr. Editor, your most obedient Servant,

THE WRITER OF THE REVIEW.

Sidney Sussex College, Cambridge.

CHRISTIAN OBSERVER *cum* THE LATE ROBERT HALL.

MR. EDITOR,—May I be permitted, through the medium of your Magazine, to express both the surprise and pain which I feel on seeing the pages of a publication, avowedly “conducted by members of the Established Church,” devoted, month after month, to the dissemination of dissenting principles? I allude to the insertion, in the *Christian Observer*, of sermons by the late Robert Hall, of Bristol;—a man avowedly opposed to the Church of England. Has it been forgotten by these *professed* “members of the Established Church” that Mr. Hall wrote and published the “Apology for the Freedom of the Press,” in which he reviles, with unchristian sarcasm, and even impugns the moral conduct of such men as Pitt, Horsley, &c., while he commends such Deists as Priestley, Wolstoncraft, &c.? And when the *Christian Guardian*, another *professed* “Church of England Magazine,” took the liberty of reviewing that pamphlet,* and to point out the impropriety of republishing it, the contemptuous language used by Mr. Hall and his coadjutors in disseminating the principles of civil and religious anarchy, clearly showed what spirit he (Mr. H.) was of. In a Leicester journal, Feb. 15, 1822, appeared a letter from Mr. Hall to the editor of the *Christian Guardian*, in which letter he applies to that periodical such terms as “falsehood,” “malignity,” “gothic barbarity,” “wretched bigotry,” “reptile meanness,” &c.† Such is the language of a person held up by the *Christian Observer*, as a model of a minister of the Gospel of Christ, and as a pattern of christian excellency.

What had the *Christian Guardian* done to provoke the ungovernable ire of Robert Hall? It contained a cool and able review of his mischievous production, and in that review exhibited the inconsistency and evil tendency of such publications as Hall’s “Apology.” And for discharging a conscientious duty to the reading public, and to the religious public especially, the editor must be subjected to the frowns of Robert Hall!!! A tolerably good specimen of the “civil and religious liberty” which this country would enjoy under the dominion of such men as Hall and his fraternity.

But to return to the *Christian Observer*. That periodical not only recommends the sermons of R. Hall,—in which sermons, by the way, I can see nothing striking or worthy of notice, especially when compared with the sermons of divines of our own Church,—but it also places on its gratuitous list of new publications such works as “Ecclesiastical History, by W. Jones,” a work designed to point out the (supposed) evils of Church Establishments.

The conductors of the *Christian Observer* are either what they profess to be,—“Members of the Established Church,”—or Dissenters in disguise, assuming a false title for the purpose of clandestinely infusing dissenting and democratical principles among unsuspecting Church-people. If the latter, the public should determine the amount of confidence due to a publication conducted under such false pretences: if the former, “the members” must be either cleric or lay, or a mixture of both; and if there be any clergymen among “the members,”

* Vol. for 1822, pp. 23—26.

† Pp. 118, 119.

I would respectfully ask, whether they have forgotten all their ordination vows and engagements, and whether, while eating the bread of the Church, they feel themselves altogether reconciled to the practice of lifting up their heels against it? I presume that, even in these lax times, they were not admitted to the ministry of the Church without the usual solemn form of engagement; and it would be well for the Church if candidates for holy orders were examined as to their knowledge of, and attachment to, the principles of our ecclesiastical constitution. I shall, perhaps, take the liberty of forwarding to you a few remarks on this point at some future time.

I am, Sir, yours very respectfully,

AN INCUMBENT.

MONTHLY REGISTER.

INCORPORATED SOCIETY, for PROMOTING the ENLARGEMENT, BUILDING, and REPAIRING of CHURCHES and CHAPELS.

THE following Annual Report of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels, was read at the Annual General Court of that Society, held on Monday, the 16th May, 1831, at the house of the Society for Promoting Christian Knowledge, in Lincoln's Inn Fields.

The object of this Institution is so definite, and its operations are so uniform, as was stated on the last occasion, that the Reports, made annually to the General Court, cannot be expected to present much novelty or variety. The last year does not form an exception in this respect, to those which have gone before it. The Society has proceeded with the same steady pace in the accomplishment of the purposes for which it was established, receiving applications for assistance, and making grants of money proportioned to the exigency of the different cases. None however exhibit those strongly marked features, which would point them out as proper to be particularly noticed in this Report.

The applications for aid in the last year amount to 123. The new and additional grants to ninety-eight. To these has been voted the sum of 15,976*l.*; there have been provided 24,265 additional sittings, of which 18,567 are free and unappropriated.

Such has been the demand for assistance, and such has been the assistance granted, during the last year. Looking back to the first institution of the Society, the total amount of sittings obtained, compared with the total amount of grants, will be found to present a most satisfactory result. In different places of worship, belonging to the Church of England, 207,991 additional sittings have been procured, of which 153,003 are free and unappropriated; and in aid of the funds raised for this important object, the sum of 137,471*l.* has been granted by the Society.

There are two circumstances in the proceedings of this year, which the Committee are unwilling to pass over without notice.—The first is, that a greater quantity of accommodation has been obtained, and at less cost to the Society, than in the preceding year.

In the year ending March, 1830, the grants voted amounted to 16,200*l.* The increased accommodation was for 20,967 persons. In the year ending March, 1831, the grants have amounted to 15,976*l.*; the accommodation gained has been for 24,265 persons.—The other circumstance is, that notwithstanding the large sum which has been granted, the disposable balance is not proportionably diminished. In 1830, the balance was 26,992*l.* 18*s.*; but grants of former years, to the ex-

tent of 9,435*l.* having since been liberated, the present disposable balance of the Society is 22,161*l.* 15*s.* 3*d.*

It will be heard with pleasure, that in thirteen instances, the intended improvements have been carried into effect, without any call upon the Society for its promised assistance, amounting to 4,120*l.*; and it will be heard with regret, that in other cases, grants have been relinquished to the amount of 5,315*l.* because the applicants found themselves unable to do their part towards the execution of the plans submitted to the Committee.

It is evident, from the numerous applications for assistance, which continue to be received, that there is still much work to be performed; and as the efficiency of the Society has been demonstrated by what has already been

accomplished, it has as strong a claim as ever upon the liberality of those who are interested in its welfare, and anxious to promote its designs.—Those designs more particularly call for encouragement at this time, when most active endeavours are made to root out of the minds of men, all religious and moral principle, by the dissemination of blasphemous and infidel publications.

To such friends of the Society, as may be desirous of promoting its objects by bequests, towards the building, enlargement, or improvement of Churches and Chapels, in any particular neighbourhood, it may be proper to suggest, that the Society, being now incorporated, can act as trustees, to carry into effect the desired application of any funds intrusted to its charge.

BARBADOS.

Society for the Education of the Coloured Poor, and for other Charitable Relief.

FROM the Fourth Annual Report of this Establishment, it appears that the Society have been enabled, through God's blessing, and the aid given them by a generous public, to continue their labours of instructing the children committed to their charge, and to contribute to the support and relief of the indigent and distressed, whether native or stranger.

Although the completion of the Asylum mentioned in their last Report, is not yet announced, it is expected that they will be enabled to effect their intentions as regards this much required building, in a short period.

The income of the Society for the last year, ending 11th September, 1830, is 222*l.* 11*s.* 6½*d.*—expenditure, 186*l.* 10*s.* 5¼*d.*—balance in favour of the Society, 36*l.* 1*s.* 0½*d.*

The number of children on the books of the school, are—76 free boys, and 84 slaves; total, 160:—36 boys have quitted the school for employment.

It is hoped that the next Report will state an increase in the attendance

of the children both at Church and at the school. The Society still clothes some of the more indigent children; and it is much to be regretted that the state of the funds will not admit of their extending their assistance to a still larger number. In the Sunday school, the number has increased since the last Report.

Within the same period, nine individuals have been buried at the Society's expense; and there are at present four male and five female pensioners at the Asylum, who daily receive two dressed meals. Nineteen out-pensioners have such monthly allowance as the funds will admit.

It further appears from the Report of the Ladies' Branch Association, that there are now on the books of the school, 122 girls, 49 free and 74 slaves. Attention having been directed to the small and irregular attendance both at Church and at school, a very great improvement is visible both in the conduct and attendance of the children, and several new scholars have been admitted.

A boarding system has been established in the school, though, from their contracted means, necessarily on a limited scale. The end in view

is not only to afford maintenance to such as stand in need of such support, but to induce better habits of order, cleanliness, and decency, and to accustom them to household work. From these boarders also, when otherwise qualified for it, the teachers of the school may be selected. Five free girls are at present received as boarders, two of whom are orphans, and the other three children of indigent parents. It is expected that the sum of 15*l.* currency, per annum, will be fully adequate to the maintenance and clothing of each child; who is also supplied with a deal bedstead, and with such other articles as were found to be essentially necessary. It was likewise requisite at the outset to sup-

ply them with several articles of wearing apparel of which they stood much in need; in addition to sundry articles of kitchen furniture and crockery for the use of the children. Endeavouring throughout their arrangements, to unite the strictest economy, with a due regard to the comfort of the children, the Society, in making this important addition to their establishment, look with much confidence to the liberal support of a generous public; more especially, as there has been a falling off of subscriptions in the last two or three years.

The income of the Association to the 11th of last September, amounted to 63*l.* 2*s.*—Expenditure to 27*l.* 2*d.*—Balance, 36*l.* 1*s.* 10*d.*

POLITICAL RETROSPECT.

DOMESTIC.—ON Tuesday, June 14th, the new Parliament assembled, according to His Majesty's Proclamation, and having re-elected Mr. Mannors Sutton to be their Speaker, he proceeded to administer the oaths to the Members.

On the 21st the King went in state to open the session, and having taken his seat on the throne in the House of Peers, and the Commons being in attendance, he addressed them, stating that,

Having resolved to take the sense of the people on the subject of Reform, he had dissolved the former parliament, and took the earliest opportunity of meeting the new one—that he recommended them, in the consideration of this question, to keep constantly in view the great principles of the Constitution, as existing in the prerogative of the Crown, the authority of both Houses of Parliament, and the rights and liberties of the people.—He then reported the expressions of friendly feeling he had received from foreign powers, and his determination to cultivate these,—that the affairs of Belgium are not settled, and that the greatest harmony prevails on this subject between the five great powers, proceeding on the principle of leaving the internal policy of the country to the disposal of their own government, and only interfering so far as the security of the neighbouring states might be affected by their

measures,—that the government of Portugal had complied with his demands of reparation of injuries received by certain of his subjects, but that he had not been able to restore the usual diplomatic intercourse with that power,—that the repeal of certain taxes had not been productive of so great a diminution of the revenue as had been anticipated,—that he is engaged most actively in endeavouring to prevent the admission of the cholera morbus from eastern Europe into this country,—that he has employed the means at his disposal for the relief of the peasantry in Ireland, suffering under starvation and pestilence, and commends to their grave consideration how the future recurrence of these miseries may be prevented, and states that the vigorous execution of the existing laws in the disturbed parts of that country has been already attended with such success, that to arm the executive with any additional power is unnecessary.

The new Bill for reforming the representation of the Commons was brought forward on the evening of the 24th, when the second reading was fixed for the 11th of July.

The disorders referred to in our last, as existing on the banks of the Tyne, have been entirely suppressed; so have others in various parts of the country, though we regret to say not without bloodshed. The discontent in

all these cases arose from local causes, and was entirely separate from political feeling.

The cholera morbus has reached the shores of this country (in three distinct cases) in vessels from the Baltic. On board one of these, bound to Montrose, two instances have occurred, and the other instance at Shields. Each of these ships was under quarantine at the time; and a third case on board a vessel bound to Hull, and before she had finished her voyage. In each of these the quarantine has probably saved the country.

The distress and disorders of Ireland form a melancholy item in our monthly record; the former arising from the failure of the last year's potatoe-crop in the south-western counties. The crops now in the ground in those counties are promising beyond remembrance, and supplies which should preserve them from perishing for six or seven more weeks would again see them in the enjoyment of plenty.

In the counties of Clare and Limerick a special commission has been sitting, to try those who have been guilty of disturbing the peace of their country. The administration of justice (especially to those convicted of administering unlawful oaths) has been most prompt, and the influence salutary.

FRANCE.—The King is still on his tour. He is every where received with great demonstrations of joy. The state of Paris must be regarded as one of greatly agitated political feeling. That any organized plan of farther Revolution exists, is very doubtful; but almost every class of people seem to act as if they believed the highest exercise of liberty was only to be enjoyed in opposing and insulting the constituted authorities. The places of public amusement are frequented by numerous political orators, whose abuse of government attracts multitudes of hearers; songs of a turbulent spirit are sung; the courts of justice are filled with persons whose expressions of sentiment are unequivocally uttered; and if the court is ordered to be cleared, it is immediately re-filled by a mass precisely of the same sort. The judges are firm; but in any political affair it seems impossible to find a jury that will not instantly decide

against the government. The National Guard is orderly and obedient; and upon their continuance to be so the internal peace of France, and perhaps the external repose of Europe, depends.

THE PENINSULA.—The same unvarying exercise of royal despotism, through the help of an unfeeling priesthood and a corrupted church, prevails through these unhappy countries. The intercourse between Gibraltar and Spain has been restored since the departure of the Spanish Refugees to Algiers.

POLAND.—We can only refer to facts as they are established by the consent of all parties, the reports of each being so contradictory that these only can be relied on. We recorded, in our last, the defeat of General Dwernicki, who had been detached by the commander-in-chief to support the insurgents in South Poland, and his final capture by the Austrians; and that the Generalissimo had fallen back upon Warsaw. Neither of these events appears to have repressed the spirit of the gallant Poles. Immediately after the defeat of Dwernicki, General Skrzynecki advanced to Ostrolentia, where he came in contact with Marshal Diebitsch and his concentrated forces. The latter attempted to cross the river between them, to attack and repel the former; the attempt was defeated every where, except where made by the imperial guards. These on the second day (27th of May) made good their position, and could not be driven thence by the utmost efforts of the Poles, who at every other point remained masters of the field of battle; but during the night these were withdrawn, and Marshal Diebitsch, who had advanced from Siedlec to meet General Skrzynecki, fell back to his former position, and the latter returned to Praga.

These operations present an appearance of a sanguinary contest for no beneficial purpose whatever; but that is not the case. Whilst the main armies were thus employed, Skrzynecki sent detachments both to the right and left of the scene of action, with the supplies of arms and ammunition, to the patriots on the flanks and in the rear of the enemy; and these have effected their march without interruption, and are actively employed (as

they have been gladly welcomed) in raising formidable auxiliaries to the Polish cause. Lithuania, Volhynia and Podolia, are risen so generally that Russia can only be considered as possessing the space actually occupied by her armies.

BELGIUM.—The provisional government have offered the Belgic crown to Prince Leopold, of Saxe Cobourg. His acceptance of it is clogged with the condition of their acceding to the terms imposed by the five great powers, which can only be regarded as a refusal.

TURKEY.—The Pacha of Scutari has been completely defeated by the sultan's troops—the latter seems likely to restore his authority over the European provinces of his empire, without delay. The Turkish fleet has appeared off the coast of Albania, and declared it in a state of blockade.

SOUTH AMERICA has presented another instance of Revolution, and one quite unexpected. The dislike of the Brazilians to the Portuguese has long been manifest, and was known to be increasing; yet, from the activity and energy of the character of Dom Pedro, his removal from his high station was not anticipated. On the 4th of April he formed a new administration, which created great excitement, the members of it being partly Portuguese, and believed to be inclined to the emperor's measures, whose birth being also Portuguese made him always

the subject of great jealousy. When he returned from the country to Rio de Janeiro, on the 7th of August, he found that the military in the metropolis had united themselves with the populace. He addressed his guard, telling them that if they wished to leave him, they had his permission. About one half of them left him; the remainder escorted him to his palace. Arrived there he sent for the British *Chargé d'Affaires*, and the British and French admirals, to whom he announced his determination to abdicate the throne; and on the following morning he signed the deed of abdication, and with the Empress repaired on board the *Warspite*, the Queen of Portugal, Maria de Gloria, going on board the *Seine*, a French frigate; a few days after the Emperor and Empress passed over to the *Volage* (a British frigate); and these ships have since landed their illustrious passengers at Cherburgh. It is said that the Emperor intends to reside in Bavaria as a private gentleman. He wished to bring all his family with him, but he was not permitted to do so; the four younger ones were claimed and detained as the children of the state. His eldest son, four years old in December last, has been proclaimed Emperor of Brazil by the style and title of Dom Pedro II. Two days after he held his court, and received the precarious homage of his new subjects.

ECCLESIASTICAL INTELLIGENCE.

NEW CHAPEL.

The new Chapel at Ilford, Essex, has been consecrated by the Bishop of London, who preached on the occasion. It stands on the south side of the road, in an inclosure of about five roods of ground, given by John Thompson, Esq. It contains sittings for 851 persons, including 413 free seats for adults, and 72 for children.

ORDINATIONS.—1831.

<i>Bath & Wells</i> .. Apr. 3.	<i>Hereford</i> May 12.	<i>Peterborough</i> May 29.
<i>Chester</i> Mar. 27.	<i>Lincoln</i> May 29.	<i>Rochester</i> Apr. 10.
<i>Chichester</i> June 5.	<i>Norwich</i> June 5.	<i>Salisbury</i> Mar. 27.
<i>Gloucester</i> June 5.	<i>Oxford</i> May 29.	<i>Worcester</i> Mar. 25.

DEACONS.

<i>Names.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Alford, Walter	B.A.	St. Edmund II.	Oxf.	Bath & Wells
Allen, William Birkett	D.C.L.	Fell. St. John's	Oxf.	Oxford
Baker, George	B.A.	Corpus Christi	Camb.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Barker, Frederick	B.A.	Jesus	Camb.	Rochester
Barlow, Peter	B.A.	Queen's	Oxf.	Chichester
Bartlett, Robert John	M.A.	St. John's	Camb.	Bath & Wells
Bayly, Charles Henville	B.A.	Fell. of New	Oxf.	Hereford
Bayly, Francis Turner James	B.A.	Pembroke	Oxf.	Salisbury
Billingsley, John Richard Frederick	M.A.	Lincoln	Oxf.	Gloucester
Bird, Henry	B.A.	Corpus Christi	Camb.	Norwich
Biscoe, William	B.A.	Queen's	Camb.	Worcester
Boulton, William	B.A.	Christ Church	Oxf.	Worcester
Bowden, Henry Joseph	B.A.	Queen's	Camb.	Bath & Wells
Broadhead, George	B.A.	Trinity	Camb.	Lincoln
Brocklebank, William	B.A.	Queen's	Camb.	Chichester
Brown, James R.	B.A.	Emmanuel	Camb.	Hereford
Browne, George Augustus	M.A.	All Souls'	Oxf.	Oxford
Burnett, John Castle	B.A.	St. John's	Camb.	Chichester
Bywater, John	B.A.	St. John's	Camb.	Chester
Calvert, Raisley	B.A.	Queen's	Camb.	Peterborough
Champneys, William Weldon	M.A.	Brasenose	Oxf.	Oxford
Chandler, John	M.A.	Corpus Christi	Oxf.	Oxford
Chapman, Charles	B.A.	Corpus Christi	Camb.	Norwich
Chawner, Charles Fox	B.A.	Corpus Christi	Camb.	Gloucester
Clayton, George	B.A.	Christ Church	Oxf.	Rochester
Clifton, George Hill	B.A.	Worcester	Oxf.	Worcester
Comyns, J.	B.A.	Trinity	Dublin	Norwich
Cookson, Edward	M.A.	Trinity	Camb.	Lincoln
Dawson, Frederick Ackers	M.A.	Brasenose	Oxf.	Oxford
Donnison, James Watson Stote	B.A.	University	Oxf.	Lincoln
Doveton, John Bazett	B.A.	Downing	Camb.	Bath & Wells
Dowell, Henry	B.A.	St. Peter's	Camb.	Gloucester
Drake, Richard	B.A.	Clare Hall	Camb.	Rochester
Draper, William Yorke	B.A.	Wadham	Oxf.	Bath & Wells
Duell, Thomas		St. Bees		Chester
Duncan, Francis	B.A.	Trinity	Camb.	Worcester
Eagles, John King	B.A.	St. John's	Camb.	Bath & Wells
Ekins, Jeffery	B.C.L.	Fell. of New	Oxf.	Hereford
Emly, Frederick Septimus	M.A.	Wadham	Oxf.	Peterborough
Evans, Frederick	B.A.	Corpus Christi	Camb.	Norwich
Evans, William P.	B.A.	Trinity	Dublin	Hereford
Fitzroy, Frederick Thos. Wm. Coke .	B.A.	Fell. of Magd.	Camb.	Chichester
Good, Thomas	B.A.	Queen's	Camb.	Norwich
Gray, Henry	B.A.	Christ Church	Oxf.	Gloucester
Harper, Henry John Chitty	B.A.	Queen's	Oxf.	Rochester
Heurtley, Charles Abel	M.A.	Corpus Christi	Oxf.	Oxford
Hoare, Richard Peter	B.A.	Trinity	Camb.	Salisbury
Holland, Erskine William	B.A.	Worcester	Oxf.	Rochester
Hore, William Strong	B.A.	Queen's	Camb.	Bath & Wells
Hunt, Charles Agar	B.A.	Queen's	Camb.	Bath & Wells
Hutton, Rufus	B.A.	Exeter	Oxf.	Bath & Wells
Irving, William	B.A.	Jesus	Oxf.	Bath & Wells
Jackson, Joseph Marshall	B.A.	Lincoln	Oxf.	Chichester
James, Charles Thomas	B.A.	Exeter	Oxf.	Bath & Wells
James, John Boot	B.A.	Queen's	Camb.	Norwich
Johnson, Arthur	B.A.	Christ Church	Oxf.	Bath & Wells
Kaye, John	M.A.	Brasenose	Oxf.	Worcester
Kelk, William Hastings	B.A.	Jesus	Camb.	Lincoln
Kitchingman, Philip	B.A.	Pembroke	Oxf.	Rochester
Langshaw, George	B.A.	Fell. St. John's	Camb.	Chichester
Laxton, Charles Waring	M.A.	Christ Christ	Oxf.	Oxford
Leach, Thomas	B.A.	Queen's	Camb.	Gloucester
Lewis, Robert George	B.A.	Wadham	Oxf.	Norwich
Lloyd, C.	B.A.	Jesus	Oxf.	Norwich
Lloyd, William	B.A.	Jesus	Oxf.	Rochester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Machell, Robert	B.A.	St. John's	Camb.	Rochester
Madan, George	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Maurice, Thomas	B.A.	Merton	Oxf.	Salisbury
Meade, Edward	B.A.	Wadham	Oxf.	Worcester
Morgan, James	B.A.	Trinity	Camb.	Bath & Wells
Morrell, Henry Cox	B.A.	Christ Church	Oxf.	Gloucester
Murphy, Robert	B.A.	Fell. of Caius	Camb.	Chichester
Naylor, Thomas Beagley	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Newnham, George William	M.A.	Corpus Christi	Oxf.	Bath & Wells
North, William	B.A.	Jesus	Oxf.	Oxford
Nurse, John	B.A.	Merton	Oxf.	Bath & Wells
Orme, George Cave	B.A.	Jesus	Camb.	Lincoln
Osborne, Sidney Godolphin	B.A.	Brasenose	Oxf.	Lincoln
Page, Luke Flood	M.A.	Corpus Christi	Camb.	Norwich
Partington, Henry	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Patteson, Thomas	B.A.	Exeter	Oxf.	Norwich
Phillimore, George	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Phillips, George	B.A.	Fell. of Queen's	Camb.	Chichester
Phyllott, Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Phyllpotts, William John	B.A.	Oriel	Oxf.	Bath & Wells
Pidsley, Sydenham	B.A.	Worcester	Oxf.	Bath & Wells
Pinhorn, George	B.A.	St. Edmund H.	Oxf.	Hereford
Pitcher, John Earl	M.A.	Oriel	Oxf.	Gloucester
Pooley, Thomas	B.A.	Jesus	Camb.	Norwich
Purvis, William Pye	B.A.	Catharine Hall	Camb.	Peterborough
Ramsay, Alexander	B.A.	Clare Hall	Camb.	Norwich
Rhodes, Francis William	B.A.	Trinity	Camb.	Norwich
Rimell, Edgcombe	B.A.	St. John's	Camb.	Gloucester
Robinson, John Travers	B.A.	Jesus	Camb.	Lincoln
Rodd, Charles	B.A.	Exeter	Oxf.	Bath & Wells
Rodwell, John Meadows	B.A.	Caius	Camb.	Norwich
Rolles, Robert John	B.A.	Fell. of New	Oxf.	Hereford
Romney, Francis Henry	B.A.	Worcester	Oxf.	Gloucester
Sampson, Daniel Dod	B.A.	Trinity Hall	Camb.	Bath & Wells
Sampson, Lewis William	B.A.	Fell. of King's	Camb.	Chichester
Say, Thomas Henry	B.A.	Caius	Camb.	Norwich
Scott, Robert Allan	M.A.	Balliol	Oxf.	Bath & Wells
Sergeant, James	B.A.	Queen's	Camb.	Bath & Wells
Severne, William	B.A.	Queen's	Oxf.	Peterborough
Sims, Henry	B.A.	Pembroke	Oxf.	Norwich
Smith, Henry Cupper	B.A.	Christ	Camb.	Norwich
Stapleton, J. F.	M.A.	Trinity	Camb.	Norwich
Starkey, Samuel	B.A.	Trinity	Camb.	Bath & Wells
Stewart, Alexander	B.A.	St. Alban Hall	Oxf.	Hereford
Stranger, Richard	B.A.	Pembroke	Oxf.	Bath & Wells
Street, John Challice	B.A.	Queen's	Camb.	Chester
Strong, Clement Dawson	B.A.	Magdalen Hall	Oxf.	Gloucester
Sturmer, Frederick	B.A.	Queen's	Oxf.	Bath & Wells
Sunderland, Thomas Lister Joseph ..	B.A.	Caius	Camb.	Lincoln
Sutcliffe, William	B.A.	Trinity	Dublin	Chester
Sweeting, Henry	B.A.	Queen's	Oxf.	Bath & Wells
Taylor, John Pierrepont	B.A.	Lincoln	Oxf.	Hereford
Thackeray, George	B.A.	Fell. of King's	Camb.	Chichester
Thackeray, Joseph	B.A.	Fell. of King's	Camb.	Chichester
Thexton, Joseph	B.A.	Trinity	Dublin	Rochester
Thompson, William Thomas	B.A.	Jesus	Camb.	Norwich
Thornton, William	B.A.	Corpus Christ	Camb.	Peterborough
Tinkler, John	M.A.	Fell. Corp. Chr.	Camb.	Chichester
Tollemache, Hugh Francis	B.A.	St. Peter's	Camb.	Chester
Vigne, George	B.A.	Trinity	Oxf.	Rochester
West, John Thomas Eliot	B.A.	Christ	Camb.	Norwich
Wethered, Florence James	B.A.	Fell. of King's	Camb.	Chichester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Wheeler, William	M.A.	Magdalen	Oxf.	Oxford
Whitmore, Ainslie Henry	B.A.	Christ	Camb.	Worcester
Wigram, William Pitt	B.A.	Trinity	Camb.	Rochester
Williams, John Meredith	B.A.	Christ	Camb.	Norwich
Wilson, Rowland	B.A.	Emmanuel	Camb.	Norwich
Wingfield, George	B.A.	Emmanuel	Camb.	Lincoln
Wood, William Alison	B.A.	Queen's	Camb.	Chester
Worsley, William	B.A.	Magdalen Hall	Oxf.	Chester
Wynter, James Cecil	B.A.	St. John's	Oxf.	Lincoln

PRIESTS.

Adams, William	B.A.	Queen's	Camb.	Peterborough
Airy, William	B.A.	Trinity	Camb.	Norwich
Aldrich, John Cobbold	B.A.	Lincoln	Oxf.	Norwich
Almack, Henry	B.A.	Fell. St. John's	Oxf.	Chichester
Amos, Frederick	B.A.	St. Peter's	Camb.	Peterborough
Armitage, Robert	B.A.	Worcester	Oxf.	Hereford
Askew, John	B.A.	Emmanuel	Camb.	Gloucester
Atkinson, Robert Moulton	B.A.	St. John's	Camb.	Peterborough
Baring, Charles	B.A.	Christ Church	Oxf.	Oxford
Barneby, Richard	B.A.	Brasenose	Oxf.	Worcester
Bateman, John Bateman	B.A.	Balliol	Oxf.	Peterborough
Battiscombe, Robert Samuel	M.A.	King's	Camb.	Peterborough
Bayliss, John Crump	B.A.	Queen's	Oxf.	Worcester
Becchey, St. Vincent	M.A.	Caius	Camb.	Rochester
Benson, Thomas	B.A.	St. John's	Camb.	Peterborough
Betts, John	B.A.	Queen's	Camb.	Bath & Wells
Bevans, Thomas	B.A.	Balliol	Oxf.	Bath & Wells
Bigsby, Charles	B.A.	Trinity	Camb.	Lincoln
Bland, William Handley	B.A.	Caius	Camb.	Lincoln
Bloom, J. H.	B.A.	Caius	Camb.	Norwich
Boodle, Thomas	B.A.	Trinity	Camb.	Bath & Wells
Bowles, Charles Bradshaw	B.A.	Exeter	Oxf.	Norwich
Boyer, John	B.A.	Emmanuel	Camb.	Lincoln
Bradley, Richard Beadon	B.A.	Exeter	Oxf.	Bath & Wells
Brown, Abner William	B.A.	Queen's	Camb.	Peterborough
Bulteel, Courtenay James Cooper ..	B.A.	Balliol	Oxf.	Bath & Wells
Campbell, Colin	B.A.	Trinity	Camb.	Salisbury
Capper, Daniel	B.A.	Queen's	Camb.	Lincoln
Cartwright, John Hockin	B.A.	Exeter	Oxf.	Bath & Wells
Chafey, William Lucas	B.A.	Sidney	Camb.	Norwich
Chesshyre, William John	M.A.	Balliol	Oxf.	Bath & Wells
Clark, William Henry	B.A.	Catharine Hall	Camb.	Norwich
Coles, Henry Aprece	B.A.	St. John's	Camb.	Lincoln
Cookesley, John Sparke	B.A.	St. John's	Camb.	Bath & Wells
Cornthwaite, Tullie	M.A.	Trinity	Oxf.	Chichester
Courtenay, Francis John	B.A.	St. Peter's	Camb.	Bath & Wells
Crick, Frederick Charles	B.A.	St. John's	Camb.	Norwich
Crowley, James Campbell	B.A.	Wadham	Oxf.	Bath & Wells
Curtis, Peregrine	S.C.L.	Trinity Hall	Camb.	Norwich
Dainty, Thomas	B.A.	Catharine Hall	Camb.	Lincoln
Deane, Henry	B.A.	Exeter	Oxf.	Norwich
Dupuis, George John	B.A.	Fell. of King's	Camb.	Chichester
Durnford, Richard	M.A.	Fell. of Magd.	Oxf.	Oxford
Dusautey, Frederick	B.A.	Fell. of Queen's	Camb.	Chichester
Dyke, Henry	B.A.	Wadham	Oxf.	Peterborough
Evans, John	B.A.	Worcester	Oxf.	Oxford
Fiske, John Robert	B.A.	Catharine Hall	Camb.	Norwich
Flamank, James	B.A.	Fell. of King's	Camb.	Chichester
Fosbrooke, Philip	B.A.	Clare Hall	Camb.	Lincoln
Furlong, Charles Joseph	B.A.	Sidney	Camb.	Bath & Wells
Gardiner, George Gregory	M.A.	Exeter	Oxf.	Bath & Wells

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Gould, John Nutcombe	B.A.	Wadham	Oxf.	Bath & Wells
Gorle, James	B.A.	Clare Hall	Camb.	Worcester
Griffith, William	M.A.	Jesus	Oxf.	Oxford
Grimmet, Edward	B.A.	Magdalen Hall	Oxf.	Oxford
Grueber, Arthur	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Harrison, Richard Hopkins	B.A.	Trinity	Oxf.	Oxford
Hawker, Robert Stephen	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Heath, George	B.A.	Corpus Christi	Camb.	Norwich
Holder, William Charles	B.A.	Emmanuel	Camb.	Gloucester
Horlock, Holhed Darrell Cave Smith	B.A.	Magdalen Hall	Oxf.	Salisbury
Howes, Thomas George Francis	B.A.	Oriel	Oxf.	Norwich
Jacobson, William	M.A.	Fell. of Exeter	Oxf.	Oxford
Jenkins, Edward Charles	B.A.	Trinity	Camb.	Peterborough
Jones, Morgan	B.A.	Jesus	Oxf.	Hereford
Kerrich, Richard Edward	M.A.	Christ	Camb.	Chichester
Kershaw, George William	B.A.	Worcester	Oxf.	Norwich
Ladds, Thomas	B.A.	Caius	Camb.	Lincoln
Lang, Dashwood	B.A.	St. Alban Hall	Oxf.	Bath & Wells
Laurence, Robert French	M.A.	Stud. Ch. Ch.	Oxf.	Oxford
Leech, William	B.A.	Queen's	Oxf.	Norwich
Leighton, Francis Knyvett	B.A.	Fell. All Souls'	Oxf.	Oxford
Le Mesurier, Henry	B.A.	Fell. of New	Oxf.	Hereford
Leonard, Francis Burford	B.A.	Wadham	Oxf.	Peterborough
Ley, John	M.A.	Exeter	Oxf.	Bath & Wells
Lloyd, John Daniel	B.A.	Queen's	Oxf.	Worcester
Longhurst, Charles	B.A.	Queen's	Camb.	Lincoln
Lushington, Charles	M.A.	Stud. Ch. Ch.	Oxf.	Oxford
Lyall, William Godden	M.A.	Christ	Camb.	Lincoln
Lysons, Samuel	B.A.	Exeter	Oxf.	Gloucester
Macguire, Walter	B.A.	Trinity	Dublin	Hereford
Mainwaring, John	B.A.	Caius	Camb.	Norwich
Maltby, Frederick William	B.A.	St. Peter's	Camb.	Lincoln
Marsham, George Frederick John	M.A.	Christ Church	Oxf.	Rochester
Martin, Richard Fiennes Wykeham	B.A.	Trinity	Camb.	Rochester
Millett, William	B.A.	Corpus Christi	Camb.	Norwich
Mitchell, Moses	B.A.	Magdalen Hall	Oxf.	Peterborough
Monkhouse, William	B.A.	Queen's	Oxf.	Oxford
Outram, Edmund Henry	B.A.	St. John's	Camb.	Lincoln
Paddon, Thomas Henry	B.A.	Trinity	Oxf.	Bath & Wells
Park, William Waldegrave	B.A.	Balliol	Oxf.	Rochester
Parker, William	M.A.	Fell. of New	Oxf.	Oxford
Parry, Thomas	B.A.	Wadham	Oxf.	Worcester
Purton, John	B.A.	Trinity	Oxf.	Hereford
Raven, Wodehouse B. Atkyns	B.A.	Trinity	Camb.	Norwich
Rawlings, William	B.A.	Magdalen Hall	Oxf.	Peterborough
Ray, W. Philip	B.A.	Clare Hall	Camb.	Norwich
Roberts, Robert	B.A.	Corpus Christi	Camb.	Peterborough
Rolph, Thomas	B.A.	St. John's	Camb.	Gloucester
Sanders, Henry	M.A.	Christ Church	Oxf.	Oxford
Scaplehorn, Robert	M.A.	Corpus Christi	Camb.	Chichester
Scott, Thomas	B.A.	Fell. of Queen's	Camb.	Oxford
Selwyn, William	B.A.	Fell. St. John's	Camb.	Rochester
Sharpe, Lancelot Arthur	B.A.	Fell. St. John's	Oxf.	Oxford
Shattock, William John	B.A.	St. Edmund H.	Oxf.	Gloucester
Sheard, William David	B.A.	Sidney	Camb.	Oxford
Slade, James	B.A.	St. Alban Hall	Oxf.	Norwich
Smith, Rowland	B.A.	St. John's	Oxf.	Norwich
Stimson, J. H.	B.A.	Caius	Camb.	Norwich
Stockham, John Henry	B.A.	Pembroke	Oxf.	Bath & Wells
Storer, Thomas	B.A.	St. John's	Camb.	Lincoln
Stuart, William Henry	B.A.	Queen's	Camb.	Bath & Wells
Syer, William Henry	B.A.	Jesus	Camb.	Norwich

Name.	Degree.	College.	University.	By Bishop of
Tebbutt, Francis	S.C.L.	Trinity	Camb.	Peterborough
Tomkins, William	B.A.	Catharine Hall	Camb.	Lincoln
Valentine, George Meaker	B.A.	Trinity	Camb.	Bath & Wells
Walford, W.	B.A.	Trinity	Camb.	Norwich
Waters, Mark	B.A.	Emmanuel	Camb.	Norwich
Watts, John William	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Weddall, William L.	B.A.	Catharine Hall	Camb.	Norwich
Wells, William	M.A.	Corp. Christi	Camb.	Salisbury
Whitear, William	B.A.	St. John's	Camb.	Norwich

Deacons, 136—Priests, 122—Total, 258.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Edkins, R. P.	Third Mast. of Proprietary Grammar School, Kensington.
Hamilton, Henry Parr	Chapl. to H. R. H. the Duke of Sussex.
Lendon, William Penry	Domestic Chapl. to the Earl of Normanton.
Litler, Robert	Domestic Chapl. to the Earl of Winterton.
Otter, William	Principal of King's Coll. London.
Theed, Edward R.	Domestic Chapl. to Lord Sondes.
Wodsworth, Charles	Chapl. to Lord Palmerston.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Allen, William	Bosherston, R.	Pemb.	St. David's	Earl Cawdor
Basnett, R.	Gorton, C.	Lancaster	Chester	Coll. C. of Manchest.
Boteler, Edward	Sandwich, St. Clement, V.	Kent	Canterb.	Archd. of Canterb.
Curtis, J.	Smisby, C.	Derby	Lichfield	Marq. of Hastings
Davidson, John Noah	East Harptree, V.	Somerset	B. & W.	{Preb. of E. Harptree, in Cath. Ch. of Wells
Dugard, George ..	{Manchester, St. Andrew at Ancoats, C.	Lancaster	Chester	{Coll. Ch. of Man- chester
Ellicombe, R.	Alphington, R.	Devon	Exeter	Rev. R. Ellicombe
Elwes, Frederick ..	Whixo, R.	Suffolk	Norw.	{C. H. Hallet, Esq. & W. Payne, Esq.
Fosbrooke, Philip ..	Lockington, V.	Leicester	Lincoln	{Trustees of the late Rev. P. Story
French, Wm. D. D.	{Mast. of Jesus Coll. Camb. to Preb. in Cath. Ch. of Ely			Bp. of Ely
Halke, James	{Weston-on-Welland, V. with Sutton Bassett, V.	Northam.	Peterboro'	Lord Sondes
Hall, Samuel	Middleton-Cheney, R.	Northam.	Peterboro'	Brasenn. Coll. Oxf.
Hawkesworth, J. ..	Wore, C.	Salop	Lichfield	Bp. of Lichf. & Cov.
Jacob, Philip	{Chapl. to Bp. of Winchester to Crawley, R.	Hants	Winchest.	Bp. of Winchester
Lawson, — ..	{with Hutton, C. Moseley, P. C.	Worcester	Worcester	V. of Bromsgrove
Leach, Francis George	Stackpole Elidu, sin. R.	Pemb.	St. David's	Earl Cawdor
Leak, J. Custance ..	Birmingham Parva, R.	Norfolk	Norw.	{G. D. Graver, Esq. and others
Lee, Samuel	{Professor of Arabic in the University of Cambridge to Preb. in Cath. Ch. of Bristol			Lord Chancellor
Millard, Charles	Sedgeford, V.	Norfolk	Norwich	D. & C. of Norwich
Millner, William ..	{Minor Can. in Cath. Ch. of Bristol to St. Augustine, V.	Bristol	Bristol	D. & C. of Bristol
Pearce, George	{Minor Can. of Cath. Ch. of Norwich Henley, V.			Dean of Norwich
Pearse, George	{and Norwich, St. Martin- at the-Oak, P. C. and St. Saviour, R.	Suffolk	Norwich	D. & C. of Norwich

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pellaw, Hon. Edw. . .	Great Yarmouth, P. C.	Norfolk	Norwich	D. & C. of Norwich
Pilkington, Charles. .	Winchester, St. Laurence, R.	Hants	Winchester	Lord Chancellor
Sandby, Geo. jun. . .	{ Southelmham, All Sts. and St. Nicholas, R. }	Suffolk	Norwich	Alex. Adair, Esq.
Selwyn, William . .	Branston, R.	Leicester	Lincoln	Duke of Rutland
Theed, Edw. Rutter	{ Fletton, R. to Selling, V. }	Hunts	Lincoln	Earl Fitzwilliam
Twisleton, Chas. Sam.	Ashaw, R.	Kent	Canterb.	Lord Sondes
Wharton, Hen. Jas. .	Babraham, V.	Warwick	Lichfield	Chandos Leigh, Esq.
		Camb.	Ely	Lord Chancellor

CLERGYMEN DECEASED.

Allsop, Charles	Sheephead, V.	Leicester	Lincoln	Sir W. Gordon, Bt.
Clowes, John	Manchester, St. John, R.	Lancaster	Chester	E. Byrom, Esq.
Churton, Ralph . . .	{ Archd. of St. David's & Middleton Cheney, R. }	Northam.	Peterboro'	Bp. of St. David's Brasen. Coll. Oxf.
	{ Preb. in Cath. Ch. of Ely and Crawley, R. }	Hants	Winchest.	Bp. of Ely Bp. of Winchester
	{ with Hutton, C. Great Bircham, R. }	Norfolk	Norwich	C. Spurgeon, Esq.
Hamond, Robert . .	{ and Harpley, R. Normanton-on-Soar, R. }	Notts	York	J. Harryman, Esq.
Holmes, William . .	{ and Thimbleby, R. }	Lincoln	Lincoln	John Hotchkin, Esq.
Houson, Henry	Southwell, V.	Notts.	{ P. of Southw. }	{ Preb. of Normanton in Coll. Ch. of Southwell Bp. of St. David's
Jones, John	{ Preb. in Cath. Ch. of St. David's and Bosherton, R. }	Pemb.	St. David's	Earl Cawdor
	{ & Stackpole Basher, R. and ——— Elidu, sin. R. }			
	Vic. in Cath. Ch. of Chichester			
Middleton, Barthol.	{ and Singleton, R. with Eastdean, V. }	Sussex	Chich.	{ D. & C. of Chichester two turns, and Duke of Richmond one turn D. & C. of Chichester Lord Chancellor
	{ and Westdean, V. Preb. in Cath. Ch. of Bristol and Banwell, V. }	Somerset	B. & Wells	D. & C. of Bristol
Randolph, F. D.D.	{ & Westminster, St. Paul, Covent Garden }	Middlesex	London	Duke of Bedford
	{ Seal, P. C. & Stoke, near Guilford, R. }	Surrey	Winch.	{ Archd. of Surrey F. Paynter, Esq.
West, George	{ and Domestic Chapl. to the Earl of Orford }			

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. B. P. Symons, D. D. has been unanimously elected Warden of Wadham College, in the room of Dr. Tournay, resigned.

On the first day of Act Term, the Rev. Henry Duke Harington, M.A. Fellow of Exeter College; the Rev. Robert Biscoe, M.A. Student of Christ Church; and the Rev. Edward Higgins, M.A. of Brasen-nose College; were nominated Masters of the Schools for the year ensuing.

The Examiners appointed to decide the Mathematical Scholarships, have elected the Rev. George Henry Sacheverell Johnson, B.A. and Taberdar of Queen's College.

The Rev. William Henry Robinson Michell, M.A. has been admitted Actual Fellow of Trinity College.

The Rev. Isaac Williams, B.A. Scholar of Trinity College, has been admitted Fellow, and Mr. John Thomas, Mr. William

Shepherd, and Mr. Edward Cane, Scholars of that Society.

Mr. Richard William Higgs, Mr. William Hunter, and Mr. Thomas Penny, have been elected Probationary Fellows of St. John's College, from Merchant Tailors' School.

Mr. Spranger, Commoner of Exeter College, has been elected a Scholar of that Society.

Mr. Levy, of Exeter College, and Mr. Jackson, of Queen's College, have been elected Scholars on the Old Foundation; and Mr. William Scott, an Exhibitioner on Mr. Michel's Foundation, at Queen's College.

PRIZES.

The following Prizes have been adjudged:—

The Chancellor's Prizes.

Latin Verse.—"Numantia." Roundell Palmer, Scholar of Trinity College.

English Essay.—"On the Use and Abuse of Theory." Charles Page Eden, B.A. Oriel College.

Latin Essay.—"Quænam fuerit Oratorum Atticorum apud Populum auctoritas." Charles Wordsworth, B.A. Student of Christ Church.

Sir Roger Newdigate's English Verse.—"The Suttées." Percy Macauley Ashworth, Commoner of Wadham College.

Theological Prize.—"The Evidence deduced from Prophecy in Support of the Truth of Christianity." Benjamin Harrison, B.A. Student of Christ Church.

Prize Subjects for the ensuing year:—

The Chancellor's Prizes.

For Latin Verse.—"Attila."

For an English Essay.—"The Study of different Languages, as it relates to the Philosophy of the Human Mind."

For a Latin Essay.—"De Stoicorum Disciplina."

Sir Roger Newdigate's Prize.—"Staffa."

Theological Prize.—"On the Fullness of Time at which Christ appeared on Earth."

The names of those candidates who are admitted by the Public Examiners into the four classes of *Disciplina Mathematica et Physica*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Disc. Math. et Phys.
Acland, Thomas Dyke, Christ Church.
Balston, Charles, Corpus Christi Coll.

Boyd, William, University Coll.
Browne, Robert, St. John's Coll.
Perkins, Algernon, Oriel Coll.
Sincox, Thomas, Wadham Coll.

In the Second Class of Disc. Math. et Phys.

Kempe, George, Exeter Coll.
Randall, Henry, Queen's Coll.
Wilson, Robert, Oriel Coll.

In the Third Class of Disc. Math. et Phys.

Moncrieff, Henry, New Coll.
Richards, John, Corpus Christi Coll.

In the Fourth Class of Disc. Math. et Phys.

Goslin, Edward, Magdalen Hall.
M'Geachy, Forster A. Balliol Coll.

B. POWELL,
R. WALKER,
A. P. SAUNDERS } Examiners.

The number of the Fifth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was ninety-two.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Benjamin Parsons Symons, Warden of Wadham Coll. Grand Comp.

HONORARY DOCTORS IN CIVIL LAW.

The Right Hon. Wm. Sturges Bourne.
Sir Thomas Dyke Acland, Bart.
Sir Robert Wigram, Bart.
Sir Harford Jones Brydges, Bart.
Captain Basil Hall (the celebrated traveller in America.)
Washington Irving, Esq. (Chargé d'Affaires from the United States of America.)

DOCTORS IN CIVIL LAW.

The Hon. Edwin Lascelles, Fellow of All Souls' Coll.
Wm. Elliott Marsh, Fell. of St. John's Coll.

DOCTOR IN MEDICINE.

John Mitchinson Calvert, Oriel Coll.

BACHELORS IN DIVINITY.

Rev. Richard William Jelf, Canon of Christ Church, Grand Comp.
Rev. Gilbert Gilbert, Wadham Coll. Grand Comp.

BACHELORS IN CIVIL LAW.

William Jaques, St. Alban Hall.
Rev. Benjamin R. Perkins, Christ Church, Head Mast. of the Grammar School of Aylesbury.
Stephenson Villiers Surtees, University Coll.
Rev. Wm. G. Bayly, Fell. of New Coll.

HONORARY MASTER OF ARTS.

John Davies Gilbert, Esq. Gentleman Commoner of Pembroke Coll.

MASTERS OF ARTS.

Rev. John Clemson Egginton, Exeter Coll.
Grand Comp.
Rev. Henry Danvers Clarke, Exeter Coll.
Grand Comp.
Adolphus Kent, Exeter Coll.
Rev. R. Brindley Hone, Brasenose Coll.
Rev. William Holloway, Lincoln Coll.
Rev. Fitz Henry Hele, Queen's Coll.
W. C. Davies, Jesus Coll.
Rev. W. Mayo, Magdalen Hall.
Rev. H. Ware, Magdalen Hall.
Rev. D. Umbleby, St. Edmund Hall.
Rev. H. Thompson, St. Edmund Hall.
W. W. Ellis, Brasenose Coll.
S. Whiddon, Lincoln Coll.
Rev. G. S. Escott, Lincoln Coll.
Rev. J. Manisty, Lincoln Coll.
Rev. G. Bellamy, Lincoln Coll.
Rev. E. Dix, Exeter Coll.
Rev. G. T. Hudson, Trinity Coll.
G. E. W. Jackson, University Coll.
E. V. Steade, Magdalen Coll. Grand Comp.
G. A. Browne, All Souls' Coll.
Rev. E. H. Orme, St. Mary Hall.
Rev. H. T. Dyke, Oriel Coll.
Rev. T. Mozeley, Fellow of Oriel Coll.
Rev. J. Guard, Oriel Coll.
E. T. Daniell, Balliol Coll.
Rev. J. Twigger, Pembroke Coll.
Rev. W. Browel, Fellow of Pembroke Coll.
R. Guppey, Pembroke Coll.
Rev. J. Wood, Christ Church.
J. Matthews, Christ Church.
Wm. Gray, Magdalen Coll. Grand Comp.
Sir Stephen Richard Glynnne, Bart. Christ
Church, Grand Comp.
Rev. Wm. Thomas Wyld, Christ Church.
F. K. Leighton, Fellow of All Souls' Coll.
John A. Giles, Schol. of Corpus Christi Coll.
Rev. John James, Queen's Coll.
Rev. Charles Buckner, Wadham Coll.
Rev. Charles S. Twisleton, Balliol Coll.
Horatio Nelson Goddard, Brasenose Coll.
Rev. Isaac Williams, Fell. of Trinity Coll.
Thomas Frederick Dymock, Balliol Coll.
Grand Comp.
John James Scott, Exeter Coll. Gr. Comp.
Hill Dawe Wickham, Exeter Coll.
Alfred Charles Bridge, Exeter Coll.
Thomas John Heming, Christ Church.
Richard Greenall, Brasenose Coll.
Thomas Jacob Birch, Brasenose Coll.
Rev. J. F. E. Warburton, Brasenose Coll.
Rev. James Fletcher West, Brasenose Coll.
Henry Doyle Sewell, Trinity Coll.
Rev. John O. W. Haweis, Queen's Coll.
Rev. Thomas Octavius Foley, Queen's Coll.
Rev. William Syms, Wadham Coll.
Rev. John Sutton, Oriel Coll.
John Williamson, New Coll.
William Nettleship, Merton Coll.
John Gregson, University Coll.

John Upton Gaskell, Magdalen Hall.
Rev. James Armistead, Wadham Coll.
Rev. Richard Morris, Wadham Coll.
Rev. Robert Geo. Lewis, Wadham Coll.
Rev. John Meredith, Christ Church.
William Boulton, Christ Church.
John F. Christie, Fellow of Oriel Coll.
Rev. Wm. Yarnton Mills, Trinity Coll.
Thomas Lewin, Trinity Coll.
William Nicholson, Trinity Coll.
Rev. Humphreys T. Parker, Balliol Coll.
Rev. Dr. Dobree, Pembroke Coll.
Edward E. Villiers, Fellow of Merton Coll.
Edward Eyre, Merton Coll.
Rev. H. Lemesurier, Fellow of New Coll.
Rev. Joseph E. Riddle, St. Edmund Hall.
Rev. Edward Power, Magdalen Hall.
Rev. Wm. W. Johnson, Brasenose Coll.
Rev. John Bateman Bateman, Balliol Coll.
Rev. Charles B. Pearson, Oriel Coll.

BACHELORS OF ARTS.

W. J. Coope, St. Mary Hall.
H. Carey, Worcester Coll.
E. W. Hughes, Worcester Coll.
T. Goodson, Worcester Coll.
J. P. Cox, Magdalen Hall.
J. K. Glazebrook, Magdalen Hall.
G. Abbot, Magdalen Hall.
A. Hewlett, Magdalen Hall.
P. J. Newell, Magdalen Hall, Grand Comp.
A. S. Lendon, Christ Church.
W. A. Vaughan, Christ Church.
C. S. Green, Christ Church.
T. B. H. Browne, Jesus Coll.
W. Etwall, Trinity Coll.
F. G. Burgmann, Trinity Coll.
A. W. Wykeham, Trinity Coll.
J. P. Taylor, Lincoln Coll.
Joseph Birch, Pembroke Coll.
J. Gaskin, St. Edmund Hall.
T. Garrett, Queen's Coll.
C. L. Parker, Wadham Coll.
S. F. Wood, Oriel Coll.
R. F. Wilson, Oriel Coll.
E. Cookson, University Coll.
John Williams, Jesus Coll.
Francis L. Popham, University Coll.
Frederick C. Polhill, University Coll.
Joseph Dudley, Worcester Coll.
Charles Vaughan, Wadham Coll.
J. W. Richards, Schol. of Corp. Chr. Coll.
W. H. Whitworth, Schol. of Corp. Chr. Coll.
G. E. Deacon, Schol. of Corp. Chr. Coll.
C. Balston, Schol. of Corp. Chr. Coll.
Fred. Holme, Schol. of Corp. Chr. Coll.
Richard E. Tyrwhitt, Brasenose Coll.
James H. Swainson, Brasenose Coll.
Wm. Edward Partridge, Brasenose Coll.
William John Groves, Trinity Coll.
John Lloyd Crawley, Trinity Coll.
Edward Stephens, Exeter Coll.
George Henry Kempe, Exeter Coll.

Charles Penny, Pembroke Coll.
 John Nurse, Merton Coll.
 John Evans, Jesus Coll.
 John C. Robertson, University Coll.
 James Norton, University Coll.
 A. C. Tarbutt, Schol. of Wadham Coll.
 Henry C. Brooksbank, Wadham Coll.
 Theophilus Clive, Christ Church.
 Henry Walker, Christ Church.
 Charles Lloyd, Christ Church.
 Walter Wrottesley, Christ Church.
 William Vincent, Christ Church.
 George N. Simmons, Trinity Coll.
 John A. Morshead, Exeter Coll.
 Wm. Froggatt Bethell, Brasenose Coll.
 Henry George Surtees, Brasenose Coll.
 Arthur Edward Knox, Brasenose Coll.
 William Graham, Christ Church.
 Francis Moore, Christ Church.
 Edward Langton Ward, Wadham Coll.
 Joseph Todd, Queen's Coll.
 William Gatty, Trinity Coll.
 William Money, Oriel Coll.
 Simon Thomas Adams, Fell. of New Coll.
 James Roydon Hughes, Fell. of New Coll.
 H. Wightwick, Schol. of Pembroke Coll.
 Sir Walter B. Riddell, Bart. Christ Ch.
 Henry Moncreiff, New Coll.

Richard Leigh, Brasenose Coll.
 James Fred. S. Gabb, Jesus Coll.

BACHELOR IN MUSIC.

Stephen Elvey, Organist of New Coll.

Admitted *ad eundem*.

The Lord Bishop of Gloucester, James
 Hen. Monk, D.D. of Trinity Coll. Camb.
 Rev. William Lowfield Fancourt, D.D. of
 Clare Hall, Camb.
 Morgan Thomas, M.A. of Trinity Coll.
 Camb.
 J. H. Hawkins, M.A. of Trinity Coll. Camb.
 Rev. Edward Lockwood, M.A. of Jesus
 Coll. Camb.

MARRIED.

At Mitcham, the Rev. Charles Douglas
 Beckford, M.A. Fellow of All Souls' Col-
 lege, to Charlotte Maria, second daughter
 of the late John Charles Middleton, Esq.
 of Hildersham, Cambridgeshire.

At Henley-on-Thames, by the Rev.
 Matthew Gibson, the Rev. Philip Henry
 Nind, M.A. Student of Christ Church, to
 Agnes, fourth daughter of the Rev. John
 Garrett Bussell, of the above place.

CAMBRIDGE.

ELECTIONS.

Professor Henslow, of St. John's College,
 and the Rev. Henry Calthrop, M.A. of
 Corpus Christi College, have been ap-
 pointed Deputy Proctors.

The following gentlemen have been ap-
 pointed Barnaby Lecturers:

Mathematical.—Rev. Professor Henslow,
 St. John's Coll.

Philosophical.—Rev. Richard Wood,
 Corpus Christi Coll.

Rhetorical.—Rev. George G. Carrighan,
 St. John's Coll.

Logical.—James Packe, Esq. King's Coll.

GRACE.

A Grace has passed the Senate, to re-
 appoint the Syndicate to inquire whether
 any and what alterations can be made with
 advantage in the present mode of examin-
 ing the candidates for mathematical hon-
 ours, and to report to the Senate before
 the end of next term.

PRIZES.

The following prizes have been ad-
 judged:

Sir William Browne's Medal for:
Greek Ode.
Latin Ode.
Epigram.

} James Hildyard,
 Christ Coll.

Subjects:

Greek Ode.—*Granta Illustrissimo Regi
 Gulielmo Quarto gratulatur quod in Solium
 Britanniae successerit.*

Latin Ode.—*Magicas accingitur artes.*

Greek Epigram.—*Magnas inter opes inops.*

Latin Epigram.—*Prudens simplicitas.*

POBSON PRIZE (for the best translation
 of a passage from Shakspeare into Greek
 verse).—George Kennedy, St. John's Coll.

Subject:

As You Like It. Act II. Scene 1.

Beginning—"To-day, my Lord of Amiens
 and myself," &c.

And ending "Native dwelling-place."

MEMBERS' PRIZE for *Bachelor of Arts*:

James Spedding, Trin. College.—Subject:
*Utrum toni plus an mali hominibus et civi-
 tatibus attulerit dicendi copia?*—No second
 prize awarded.

Undergraduates.—1. W. H. Thompson,
 Trinity Coll. 2. H. Alford, Trinity Coll.
 Subject, *Utrum fides Punica ea esset qualem
 perhibent scriptores Romani?*

THE CHANCELLOR'S MEDAL for the best
 English poem: George Stovin Venables,
 Scholar of Jesus College.—Subject, *The
 attempts which have been made of late years
 by sea and land to discover a North-west
 Passage.*

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. Charles Porter, Caius Coll.
 Rev. W. H. Walker, Fell. of Queen's Coll.
 Rev. Alfred Veasey, Fell. of St. Peter's Coll.
 Rev. T. Tylecote, Fell. of St. John's Coll.
 Rev. H. John Rose, Fell. of St. John's Coll.
 Rev. R. Andrews, Fell. of Emmanuel Coll.

BACHELORS IN PHYSIC.

J. Armitage Nicholson, Trin. Coll. (Comp.)
 Richard Greenup, Queen's Coll.
 John Barr, Emmanuel Coll.
 Henry Lee, Caius Coll.
 Joseph William Noble, Trinity Hall.

BACHELOR IN CIVIL LAW.

Samuel Hobson, Catharine Hall.

BACHELORS OF ARTS.

Edward Guille, St. John's Coll.
 Thomas George Kidd, Caius Coll.
 Wm. Oxley, Pembroke Coll.
 William Marsh, Pembroke Coll.
 J. Armitage Nicholson, Trin. Coll. (Comp.)
 Court D'Ewes Granville, Trinity Coll.

Admitted ad eundem.

T. L. Cursham, D.C.L. Lincoln Coll. Oxon.
 W. D. Conybeare, M.A. Christ Ch. Oxon.
 Charles Lyell, M.A. Exeter Coll. Oxon.

Addition to the Report of the Cambridge Philosophical Society.—There are some circumstances so remarkable in the recent history of that portion of optical science to which Professor Airy's paper on the phenomena of quartz refers, that a short notice of them may be added. Three entirely different lines of speculation, independently pursued by Fresnel, by Dr. Brewster, and by Professor Airy, have led to a conception concerning a particular modification of the rays of light, which is of the most complex and recondite character, and is yet apparently irresistibly established by the phenomena. The *elliptical polarization* of the rays of light is the modification of which

we here speak. The term is employed by Dr. Brewster in his memoir which appears in the number of the Philosophical Transactions recently published; and has been at the same time applied by Professor Airy, without any knowledge of Dr. Brewster's observations, under circumstances, which, at first sight, promise no connexion between the two sets of laws. Dr. Brewster's observations were made on the light reflected by metals: Professor Airy's on the colours produced by the transmission of polarized light nearly along the axis of the quartz. There can be no doubt, however, that the modification is the same in the two cases, the phenomena being complicated in the latter instance by the co-existence of two rays elliptically polarized, one to the right hand and the other to the left, and moving with different velocities. In both cases the conception and the term were suggested by the researches of Fresnel, which were verified by a still different set of phenomena, the reflexion of light from the surfaces of transparent bodies. It adds to the singularity of this coincidence to observe, that though Fresnel's formulæ were notified in 1821, the investigations by which they are established have not yet been published, nor, so far as we are aware, *divined* by any succeeding philosopher. Even the principles on which he proceeded are in some measure unknown, one of his results having been obtained by what he describes as "une solution mécanique mais fondée sur une hypothèse empirique," and another deduced by a conjectural interpretation of an expression which is self-contradictory. The confirmation of this interpretation by the successful construction of an entirely new optical instrument (*Fresnel's rhomb*) is one of the curious facts in the modern history of science: and the application of this instrument to the verification of the new views of elliptical polarization, the cases being quite different from those which suggested it, has succeeded in the most remarkable manner as far as it has been tried.

NOTICES TO CORRESPONDENTS.

We beg to thank a "Reader" for his kind intentions, and refer him to page 289.

The young friend of "An Old Subscriber" shall have his deserts next month.

We delivered "Popular Dialogues" as requested, but have not heard the result of the deliberations upon them. We will look carefully at Heylin.

The request of "W. C. W." came in time. The article he refers to would, we know, gratify our Clerical readers, and would, therefore, give us much pleasure to insert it.

"Q in the Corner" may remain there.

The depth of research necessary for the *Life of Irenæus* compels us to defer our remarks until next month. We are in no hurry for "Allen." No objection to a double portion.